DAJJAL

THE ANTI-CHRIST

RESEARCH, CRITICAL ANALYSIS, AND COMMENTARY

Abu Rahma أبو رحمة

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NOTE FROM THE AUTHOR

بِسْمِ ٱللهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

This book deals with details about the Dajjal, the Antichrist, including its description, appearance, emergence, trials and tribulations, and whether it is a person or a system, or both. The aim is to present the topic in a systematic and understandable manner and clarify doubts and misconceptions along the way through a study of the Hadiths [sayings of the Prophet Muhammad (ﷺ)] without resorting to outside matters such as theories and current affairs unless really required and explicitly in sync with the events prophesied. In such a case, ignoring the current affairs would not be the right thing to do.

Please note that links and footnotes are as important as the book and should not be ignored – at times they are even more important than the main body. It is the book's attempt to not repeat things covered with links, and sometimes, for a concept to be understood better, prior detailed study is required. The book attempts to keep that to a minimum and cover everything in it but even with that, it is insisted that the reader does not ignore the reading material directed to in the footnotes.

Most of the links have been shortened so the reader may type them with ease; some strange theories that the book criticizes may be removed by their owners and hence, this book quotes what is included in the links.

There is much more that can be said and connections to events from our times may be added to further elaborate on some matters but that has been refrained from, unless absolutely necessary, and the book only focuses on Hadiths and their study. Take, for example, this: greedy corporations seek to

control water world over and do not consider it a basic human right. Such people and their policies fit right into the system of the Dajjal but this book only studies the Hadiths; linking of current affairs with the Hadiths is left to the reader to make on their own and if they have a clear and better picture of the Hadiths free of misconceptions, myths, and legends, the analysis they make would be closer to accuracy than otherwise.

The book would not have been possible without the help of a number of close friends and students of the Deen (religion) especially in the collection and investigation (tahqeeq) of several narrations. Special care has been taken to ensure the authenticity of reports included in the book.

The books of Hadiths utilized for the topic are, but not limited to, the following:

- Sahih al-Bukhari
- Sahih Muslim
- Sunan an-Nasa'i
- Sunan Abi Dawud
- Jami' al-Tirmizi
- Sunan Ibn Majah
- Muwatta of Imam Malik
- Musnad Ahmad
- Sahih Ibn Khuzaymah
- Sahih Ibn Hibban
- Mu'jam al-Kabeer of Tabarani
- Mu'jam al-Awsat of Tabarani
- Musannaf Ibn Abi Shaybah
- Musannaf Abdul Razzaq
- Al-Mustadrak ala al-Sahihain
- Musnad Bazzar
- Musnad Abu Ya'la
- Nu'aym b. Hammad's Kitab al-Fitan
- Al-Maseeh al-Dajjal of Tahawi

- Hilyatil Awliya
- Musnad al-Firdaws
- Al-Fitan of Hanbal b. Ishaq
- Al-Sunnah of Ibn Abi Asim
- Al-Tazkirah

English translations of narrations from the first seven books above are available online and taken from there. Narrations from the remaining books have been translated by the author.

Some narrations are quoted without stating who spoke them and they are from the Prophet Muhammad (ﷺ) while those from his companions or other senior scholars have been explicitly stated to be from them.

If there is anything you disagree with or require clarity or further clarification, please do not hesitate to contact the author at QuranAnswers.me. Any mistake in understanding is purely from the author and the Prophet (ﷺ) is free from it.

PREFACE

In the name of Allah, the Most Beneficent, Most Merciful.

Praise be to Allah, Peace and blessings of Allah be upon His Messenger, Muhammad, and all his family and companions.

Incredibly good! Ma sha Allah! These days when you hear, read and see different and weird claims, over the social media, internet, books and television, about the false Messiah and future events, that are not only bewildering but also misleading, this book brings to you an amazing account of the Dajjal, the Anti-Christ in a very clear, concise and logical flow backed by proofs from the Quran and the Sunnah - the recorded sayings of the Prophet Muhammad, may Allah's peace and blessing be upon him.

The book not only attempts to clarify doubts and misconceptions surrounding the Dajjal, but also delves into minute description of its appearance and emergence, and associated trials and tribulations. The book is strictly a 'religious' critique and as quoted by the author in his note – he has, in most cases, refrained from connection to any events from recent times and therefore, has not examined and compared the outward existential behavior of modern society. In a way, the book is precisely concerned with analyzing specific events in the light of the prophecies, thereby weeding out unwarranted noise.

To the best of my knowledge, there is nothing available in the English bookstore akin to this book that comprehensively encompasses and depicts the manifestation of the Dajjal in flesh and blood. The readers should not forget that the greatest highlight of this book is that Abu Rahma is a young, new and

emerging writer, whose positive energy permeates from the manner the chapters in the book have been styled.

Abu Zeenat Afdal from https://studentsofknowledge.org

WHY IS THE DAJJAL NOT MENTIONED IN THE QUR'AN?

This is a common question that some people ask even though for a believer, this is not really a troubling matter as the believer finds guidance in the Hadiths of the Messenger of Allah (ﷺ). However, Ibn Kathir has answered this question in *Al-Bidaya Wan-Nihaya* as follows:

> One might ask, "Since the Dajjal will perpetrate so much evil, since that evil will be widespread, and since he will lie and claim godhood for himself, what is the wisdom behind the Qur'an not mentioning him, warning against him, clarifying his name, and establishing his lies and wickedness when all of the prophets did warn their people about him?" This question is answered from various angles:
>
> First, the Dajjal is alluded to in this Verse:
>
> > يَوْمَ يَأْتِى بَعْضُ ءَايَـتِ رَبِّكَ لاَ يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِى إِيمَـنِهَا خَيْرًا
> >
> > The day that some of the signs of your Lord will come no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. [Q.6:158]

When explaining the meaning of this verse, Abu 'Eisa al-Tirmizi mentioned the following Hadith which is related by Abu Hurairah (رضي الله عنه) the Prophet (ﷺ) said, "*When three come out, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith: the Dajjal, the Beast, and the rising of the sun from the West — or from its Maghrib (its place of setting).*" Al-Tirmizi said, "This Hadith is Hasan Saheeh."[1] [This Hadith is also found in Musannaf Ibn Abi Shayba[2] 36929]

Second, 'Eisa b. Maryam (Jesus son or Mary) (عليه السلام) will descend from the sky of the earth, and he will kill the Dajjal; this we have mentioned and will mention again later on. And Allah mentioned that Eisa (عليه السلام) will descend:

> وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَـكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُواْ فِيهِ لَفِى شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِيناً - بَل رَّفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزاً حَكِيماً
>
> وَإِن مِّنْ أَهْلِ الْكِتَـبِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَـمَةِ يَكُونُ عَلَيْهِمْ شَهِيداً
>
> And [for] their saying, "Indeed, we have killed the Messiah, Eisa, the son of Maryam, the messenger of Allah." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise. And there is none from the People of the Scripture but that he will surely believe in Eisa before his death. And on the Day of

Resurrection he will be against them a witness. [Q.4:157-9]

We have established in the tafsir (commentary) of this verse that the antecedent of the pronoun in "before his death" is 'Eisa (عليه السلام). This means that he will descend to the earth and that the People of the Scripture (Jews and Christians) will believe in him, though before that time, they differed about him greatly. Some, such as the Christians, claimed divinity for him; and others, namely the Jews, perpetrated a great wrong when they ascribed sin (to the mother of 'Eisa (عليه السلام)) as regards the birth of 'Eisa (عليه السلام). When 'Eisa (عليه السلام) will descend before the arrival of the Hour, both groups will realize their own falsehood and lies. The mention of Al-Maseeh (the Messiah) 'Eisa b. Maryam (عليه السلام) descending alludes to al-Maseeh al-Dajjal (the imposter Messiah), the *Shaikh* of misguidance and the opposite of the Maseeh of guidance. It is customary among Arabs to mention one of two opposites only, without mentioning the other, but nonetheless alluding to it through mentioning the first.

Third, in belittling the Dajjal who will claim divinity, the Qur'an did not explicitly mention his name. With Allah, the affair of the Dajjal is too insignificant and minor to mention; it is enough for the messengers to clarify the matter of the Dajjal to their nations and to mention the trials and extraordinary feats that he will have with him. In mutawaatir narrations (i.e. successive and authentic narrations), the chief of the children of Adam and the Imam (leader) of the righteous ones, Prophet Muhammad (ﷺ) mentioned the Dajjal, and his affair is too insignificant in relation to the Majesty and Exaltedness of Allah to be mentioned in the Qur'an. The

duty of clarifying his matter was charged to every prophet. One might say, "In spite of false claims and lies, Fir'aun (Pharaoh) was mentioned in the Qur'an." This is related in the following Verses:

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى

> And said, "I am your most exalted lord." [Q.79:24]

يَأَيُّهَا الْملأ مَا عَلِمْتُ لَكُمْ مِّنْ إِلَـهٍ غَيْرِى

> O eminent ones, I have not known you to have a god other than me. [Q.28:38]

But the affair of Fir'aun is different: it is over with, and his lies have been exposed to every believer and person of sound mind. The fitnah (trial or tribulation) of the Dajjal is to occur in the future as a test for people. Furthermore, that he is not mentioned in the Qur'an shows how insignificant his affair is; his lies are too plain to be pointed out. Sometimes, so clear is a matter that one chooses not to mention it. For example, as the Prophet (ﷺ) was enduring his death sickness, he intended to write a declaration, appointing Abu Bakr as-Siddeeq (رضي الله عنه) as the Khalifa (Caliph) after him, but then he (ﷺ) abstained from doing so, saying, "*Allah and the believers refuse anyone other than Abu Bakr (i.e. to be the Khalifa after me).*"

Therefore the Prophet (ﷺ) refrained from explicitly appointing Abu Bakr (رضي الله عنه) as Khalifa because he knew his superiority, but more so he knew that the Companions (i.e. friends and disciples of the Prophet (ﷺ)) acknowledged that superiority; and that is why the above-mentioned Hadith is mentioned as being one of the proofs of prophethood. The point is that the

> matter was so clear that the Prophet (ﷺ) didn't need to make any additional remark on the point, for it had already been settled in the hearts of the Companions. In a similar way, it is clear and plain that the Dajjal is wicked, vile, and furthermore, is too plainly defected to make the claim for divinity that he will make. Allah did not mention him, knowing that his affair will have no other effect on the believer than to increase his faith, his submission to Allah, his belief for the truth, and his rejection of falsehood. And that is why the believer who is killed and brought back to life by the Dajjal will say, "By Allah, I have only gained a clearer understanding about you: you are the One-Eyed Liar that the Messenger of Allah (ﷺ) verbally spoke to us about."

There is another similar occurrence we find in the Qur'an and that is of another man who was against the Christ i.e. he was an anti-Christ in meaning. The Qur'an states:

> وقولهم انا قتلنا المسيح عيسى ابن مريم رسول الله وماقتلوه وماصلبوه ولكن
> شبه لهم وان الذين اختلفوا فيه لفي شك منه مالهم به من علم الا اتباع الظن
> وماقتلوه يقينا – بل رفعه الله اليه وكان الله عزيزا حكيما
>
> And [on account of] their saying: "We killed the Messiah, Eisa son of Maryam, Messenger of Allah." They did not kill him nor did they put him on the cross, but it was made to seem so to them. Those who argue about him are in doubt about it. They have no real knowledge of it, just conjecture. But they certainly did not kill him. Allah raised him to Himself. Allah is Almighty, All Wise. [Q.4:157-158]

We learn a few important lessons from these two verses:

- The people saw someone being crucified

- Eisa (عليه السلام) was, however, not even put on the cross

- The logical conclusion is that someone else was placed on the cross

Who was that someone else? In chapter five of the Qur'an we find the story of the disciples' oath in brief. In the 112th verse, we find that the disciples asked for food from heaven but Eisa (عليه السلام) initially rebuked their plea. The disciples insisted and Prophet Eisa (عليه السلام) then prayed to Allah (Q.5:114) to give them food from heaven. The Almighty did give them what they desired but there was a condition (Q.5:115), which was that if any of them disbelieved after that, then he would be given a severe punishment the like of which would not be given to anyone else.

قال الله اني منزلها عليكم فمن يكفر بعد منكم فاني اعذبه عذابا لااعذبه احدا من العالمين

> Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise anyone among the nations. [Q.5:115]

We do know that Eisa (عليه السلام) was granted a place on a hill by the Almighty (Q.23:50) and we also know that one of the disciples (Judas Iscariot) betrayed him and reported the whereabouts of Prophet Eisa (عليه السلام) to the authorities. This betrayal or attempted murder of a Prophet of God is definitely disbelief and is liable to the punishment promised by the Almighty. This explains the crucifixion of Judas!

Hence, we learn that the man 'anti of Christ' is hinted at but not explicitly mentioned in the Qur'an and in a similar fashion, the Dajjal (also known as the Antichrist) is also not mentioned in the Qur'an but hinted at. One can say that this is an honor to Eisa (عليه السلام) by the Almighty that his enemies are *described*

but not *mentioned* by the Almighty.

CONTENTIONS AGAINST THE END-TIMES' PROPHECIES

Some people argue that the mention of the Dajjal in Hadiths pertains to the future which is a matter of the *ghayb* (unseen) and none knows about it except Allah. It is true that there are narrations stating that fortune telling and similar activities are haram (forbidden); however, prophecies do not fall under these because of a number of reasons.

The source of fortune telling is not the same as that of prophecies. Prophecies come from the messengers of Allah through Allah Almighty, the Knower of the past, present, and the future, the One from whom nothing is hidden and the One who Knows and Sees all. Even though some fortune tellers may get their predictions correct at times, comparing them to prophecies is not correct because of the source of knowledge. The information they get is not from Allah and can be from a number of sources such as guesswork, *shayateen* (devils), or reading the person psychologically among others.

Prophecies are from Allah Almighty Himself as He says in the Qur'an:

عَـلِمُ الْغَيْبِ فَلاَ يُظْهِرُ عَلَى غَيْبِهِ أَحَداً – إِلاَّ مَنِ ارْتَضَى مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَداً

> [He (Allah) is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone. Except whom He has approved of messengers, and indeed, He sends before each messenger and behind him observers. [Q.72:26-27]

Future is a matter from the unseen which only Allah knows and to whom He discloses. He may disclose to His messengers or He may allow a believer to know through dreams.[1] What is seen through the dreams is for that person; if they announce something from their dream, it is not a matter of faith to practice upon their instructions. The Hadiths, however, are unquestionably true and are binding upon the believers to follow.

These Hadiths do not contradict the Qur'an as well; in fact, the Qur'an speaks of the future as well[2] and points towards these Hadiths. Moreover, the previous nations were also given prophecies and they believed in them wholeheartedly so much so that Bani Israel (children of Israel) knew about the Prophet (ﷺ) and the Final Revelation as much as they knew their own sons.[3] In fact, they had even migrated to the city a few centuries ago to where he (ﷺ) was to migrate to in anticipation of him; they knew his whereabouts, details, and time of coming from before and the learned among them knew even more details such as the year and month of his arrival in Madina from Makkah. Foretelling the future has been done by Allah previously as well and He has provided us with such knowledge as well.[4]

Another criticism raised is that the story of the Dajjal being chained on an island for centuries does not make sense as to how a human being can be alive for such a long time and how an island can be unknown to mankind in our modern times. If one does not understand something, then a deeper study

should be made instead of dismissing the idea. This particular topic has been a matter of dispute since long and scholars have discussed it heavily. Some scholars have questioned the authenticity of the Hadith of the Dajjal being locked up in a cave while some have provided responses to this criticism. Hence, to dismiss it altogether just because something is not clear is not the best approach. This particular Hadith, of the Dajjal being locked up on an island, is discussed later in the book.

One more criticism raised is that the Dajjal is said to have qualities that only God has. How can a human or anyone besides God have such qualities which include bringing the dead back to life, causing rain to fall or stop and so on? This isn't a very difficult argument to address. Haven't some magicians in our times, like Criss Angel and David Blaine, brought *dead* back to *life*? If they have apparently (and yet they haven't in reality), why is it so difficult to believe that the Dajjal would be able to do something similar? Even if he is granted actual *powers* by Allah and not mere illusions, why would one find it problematic? Hasn't the story of Harut and Marut (Q.2:102) taught us that these may be tests for mankind?[5] Details of the Dajjal's *miracles* are covered further in the book.

Another criticism is that the Dajjal is compared as opposite to God which is anthropomorphic i.e. the Dajjal has one eye while Lord does not have one eye. This just appears to be an attack for the sake of attacking. Since the Dajjal would be one-eyed and claim to be God, we are informed that God is not one-eyed. This may sound anthropomorphic if one delves into unnecessary philosophy where it is not required.[6]

Some people have attempted to make fun of the concept of the Dajjal[7] equating it with the Greek Cyclopes. Such mockery is

not acceptable from anyone let alone a 'scholar'. Anyone who has read the Islamic end times prophecies knows that the Dajjal is a short man as opposed to a giant Cyclopes, has curly and thick hair as opposed to a bald Cyclopes and has two eye sockets with one eye blind as opposed to Cyclopes who only has one eye socket.

Some of the mockery has been addressed earlier while some is dealt with in great detail throughout the book. A lot of mockery includes reliance on *contradictions* in Hadiths surrounding the Dajjal and for this, a single chapter is not sufficient because that limits the writer to a small space. All authentic Hadiths on the Dajjal have been included in this book and discussed in a somewhat detailed manner.

As an example, one criticism states as follows:

> On the other hand some of the Hanafi jurists, Abu Bakr Al-Razi d980 AD presented a potential interpretation of the arrival of the Dajjal. ... he stated that this incident had already taken place during the time of the Prophet Muhammad (peace be upon him) as he states this was the army of the Pagans (approximately 100,000 in number) that tried entering Madinah. He further references this incident of the Dajjal to the battle of the trench that took place in 5AH and that the incident lasted a month approximately (Book Fusul, V3, P326). Therefore, based on his position, the Dajjal has already come and gone. So, according to Abu Bakr al-Razi the Dajjal has already arrived in the time of the Prophet PBUH and his case is already closed by the Prophet PBUH himself!

If we refer to the chapters on Ibn Sayyad and the Hadith of Tamim al-Daari, we see that this interpretation is very wrong

and does not fit in the timeline provided by the Hadiths. Moreover, al-Jassasa has been misquoted and misunderstood by the weak allegation. If we go to the reference provided by Shukrov, we find the following:

> فإن قيل: قد روي عن النبي - صلى الله عليه وسلم - في أنه قال: «إن الدجال لا يدخل المدينة، وإن على كل نقب من أنقابها ملكا شاهرا سيفه» وهذا يدل: على حراسة الله عز وجل إياهم، وأنه قد أبانهم بذلك من غيرهم، فوجب أن تكون لهم مزية في لزوم اتباعهم.
>
> قيل له: وما في هذا ما يوجب ما ذكرت، ولم لا يجوز أن تكون محروسة سواء صار أهلها إلى الضلال، أو ثبتوا على الحق؟ كما حرس أهل مكة من أصحاب الفيل، وكانوا مشركين، وجائز أن يكون وصفها بأن على أنقابها الملائكة في الوقت الذي حصرها المشركون يوم الخندق، فأخبر النبي - صلى الله عليه وسلم - عن حراسة الله تعالى إياها بالملائكة، وأنهم لا يدخلونها، فيكون حكم الخبر مقصورا على تلك الحال.
>
> It is said: The Prophet (ﷺ) was quoted as saying that the *Dajjal does not enter Madina, and that every one of its entrances has an angel carrying a sword*. This indicates that Allah has guarded the inhabitants of Madina and that He has shown this protection to others.
>
> It was said to him: What is required for this thing that you mention? What if its (i.e. Madina's) people become misguided or away from the truth? (He responded that) just like the people of Makkah were protected against the people of the elephant while they were idolaters; and it is permissible to describe them to be protected by the angels. Moreover, the polytheists confined (the inhabitants of Madina) on the day of the trench (and the people of Madina were protected). Therefore, we see that the Prophet (ﷺ) spoke about the protection of Allah through angels and that they (the Dajjal, plague etc.) do not enter them.

For this passage to be understood the way the criticism is worded, one would require a lot of mental gymnastics and so much reading into the text that the eyes and the brain would

exhaust.

One must understand that such an act is not akin to mocking the Dajjal but actually the Hadiths pertaining to him and thereby the Prophet (ﷺ). Such absurdities were not witnessed in the past but ever since a *dajjal* before 'the Dajjal' has come around a century ago, such mockery of Hadiths has become very common. The Muslims who ridicule such Hadiths have suffered from the Ahmadi (Qadiani) influence and belong to sub-sects strongly influenced by the false prophet. Below are further examples of blunders made by such people:

> Think gigantic monster with "kafir" (non-believer) imprinted on its forehead with one eye bright and shining like that of Mad Eye Moody from the Harry Potter series, and the other blind and broken resembling a grape. This monster will also conquer the world, and have an assistant which will be a giant fire-breathing donkey that has the space of a day and nights' journey between its legs. The big one-eyed monster will also be helped by a mischievous people known as Gog and Magog. Jesus will then come down from the sky and single-handedly slay the donkey. Joining Jesus will be his Muslim compatriot sidekick, the Imam Mahdi (the Guided One) prophesied to appear in the latter days by the Holy Prophet Muhammad. Hard to believe? Well this is a description of al-Masih al-Dajjal (The Antichrist: المسيح الدجّال) in the Sayings of the Prophet Muhammad.

There is not a single Hadith that says that the Dajjal would either be gigantic or a monster. He would be a cruel man and would look like a human as well. There is not a single Hadith that says that the Dajjal would ride a fire breathing donkey and what the Hadiths speak of is an airplane. Not a single Hadith mentions that the Gog and Magog would *help* the Dajjal and the

Hadiths are very clear in the sequence; the Gog and Magog would come forth with an all-out attack well *after* the Dajjal is dead. There is not a single Hadith that says that Eisa (عليه السلام) would fight in the battle known as the Armageddon to the Christians (and Malhama to the Muslims), and the timings and sequence of all these events has been completely misplaced and misunderstood by the Qadiani author, assuming that he is genuine in his study. There is not a single Hadith that mentions that Eisa (عليه السلام) would slay a donkey.[8]

The Ahmadis simply declare all the Hadiths that do not confirm to their view as weak (or unreliable) because they believe that the Mahdi and Eisa (عليه السلام) waging war on non-believers contradicts the Qur'anic injunction of no compulsion in religion (Q.2:256) and therefore consider Hadiths as rejected. Such a claim not only overlooks the overall picture presented by the Hadiths but is also an easy cop-out intended only to focus on what suits the needs.[9]

Hadiths do not portray the Mahdi and Eisa (عليه السلام) as savages, nor do they portray them as aggressors. In fact, the Hadiths portray them as saviors who would appear after the believers would be under severe oppression. Read more under the chapter *Series of events*; this provides an overall picture which no one would be able to claim as contradictory to Q.2:256.

The prophecies of the Prophet (ﷺ) that have come true are all very explicit and one finds no metaphors, figures of speech, or dubious and uncertain elements in them. If one were to argue over things, or technology, that were not non-existent in the times of the Prophet (ﷺ), then one may find some form of removal from explicitness but even those things have the closest alternatives available. For example, the Dajjal is said to ride a flying white donkey with very large distance between its

ears; this may be referring to an airplane. Further examples can be of the use of the word *swords* when referring to the weapons in the end-times and these may be alternatives to the modern weaponry. Even these non-exact words are due to a necessity and there is no metaphor in the prophecies.

The literal speech of Allah is very eloquent; one need not insert parables and metaphors where none exist. Going away from the apparent reading is something that all crooked groups do; if the apparent does not fit their view, even the overall general view instead of the specifics, then they should abandon it and adopt the correct path.

What needs to be pointed here is a double standard of *metaphorists* as well as their racism. They turn everything into a metaphor in order to show that the Western world is the Dajjal mentioned in the Hadiths, instead of him being a man; however, they use a Qur'anic verse and use it over-literally when it is not the right place to do so. The verse is as follows:

يَوْمَ يُنفَخُ فِى الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقاً

> The Day the Horn will be blown. And I will gather the criminals, that Day (i.e. Day of Judgment), blue-eyed. [Q.20:102]

This is not only a massive blunder but also very racist. Islam is an open religion for everyone and for one to condemn people with blue eyes is horrible to say the least. The expression in Arabic, *blue eyed*, refers to the terror due to the severity of horrifying situation and in English, we may use the phrase *cold feet*. Blue eyed is also an expression in English but with another meaning and in the English language we say that *he is the boss' blue-eyed* i.e. his favorite.

Instead of quoting the error and responding to every criticism,

a detailed approach has been adopted by the book, because to correct an error, the base has to be rectified and this is a lengthy matter. These examples are only to show that such criticisms are in awareness of the author and have not been left out and that the entire case of the Dajjal has been covered in detail throughout this book.

DAJJALS BEFORE 'THE DAJJAL'

There is 'the Dajjal' that is to come but there are mini-dajjals that will come before him as well. These are ordinary but lying human beings without any *supernatural powers*.

> لاَ تَقُومُ السَّاعَةُ حَتَّى تَقْتَتِلَ فِئَتَانِ عَظِيمَتَانِ، يَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعْوَتُهُمَا وَاحِدَةٌ، وَحَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ، قَرِيبٌ مِنْ ثَلاَثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ
>
> The Hour will not be established till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine (or their call/way would be the same),[1] <u>till about thirty dajjals (liars) appear, and each one of them will claim that he is Allah's Messenger</u>.
>
> [Sahih al-Bukhari 7121 – a similar narration is found in Musnad Ahmad with a stronger emphasis calling these thirty or so dajjals as lying imposters. Narrations with the same message but with slight variations in wordings are found in Jami' al-Tirmizi 2218, Musannaf Ibn Abi

Shayba 36898, 36900]

عن أبي بكرة قال : أكثر الناس في مسيلمة قبل أن يقول رسول الله صلى الله عليه وسلم فيه شيئا. فقام رسول الله صلى الله عليه وسلم خطيبا ، فقال : أما بعد ! ففي شأن هذا الدجال الذي قد أكثرتم فيه ، وإنه كذاب من ثلاثين كذابا يخرجون بين يدي المسيح ، وإنه ليس من بلد إلا يبلغه رعب المسيح إلا المدينة ، على كل نقب من أنقابها ملكان يذبان عنها رعب المسيح

Abu Bakra said: The Messenger of Allah (ﷺ) said in a sermon about Musaylima: with regards to this dajjal, he is one of the 30 liars that come before the Messiah (the Dajjal). There is not a land which will be exempt from the terror of the (imposter) Messiah except Madina. On every entrance would be two angels discarding away the terror of the (imposter) Messiah.

[Musannaf Abdul Razzaq[2] 20823; a similar message is found in Mustadrak 'ala al-Saheehayn lil Hakim 8620, 8625, 8626, and Nu'aym b. Hammad's Kitab al-Fitan 1530 and 1567]

إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ مِنْهُمْ صَاحِبُ الْيَمَامَةِ وَمِنْهُمُ الْأَسْوَدُ الْعَنْسِيُّ وَمِنْهُمْ صَاحِبُ حِمْيَرَ وَمِنْهُمُ الدَّجَّالُ وَهُوَ أَعْظَمُهُمْ فِتْنَةً

Between me and the hour are liars among whom is the one from Yamamah and among them is al-Aswad al-'Ansi and among them is the one from Himyar and among them is the Dajjal and he is the greatest fitna (trial, tribulation).

[Musannaf Ibn Abi Shayba 36867; a similar narration is found in Musannaf Ibn Abi Shayba 36899 without specifying the three liars mentioned in the Hadith above]

The Prophet (ﷺ) did not specify an exact number and said that *around* 30 false prophets would appear. Whether these 30 are from within the Muslim community or in totality is

something we are not sure of. There are other narrations (for example refer Musnad Ahmad v. 5, pg. 396) which give a slightly lower figure (of 27, inclusive of four women) while some give a much higher figure than *about* 30 (for example refer Musannaf Ibn Abi Shayba 36837 giving a figure of 60 to 70) while there are some which only mention that false prophets would appear without specifying a number (for example refer Musannaf Ibn Abi Shayba 36899) and hence we learn that limiting oneself to these numbers would not be wise because the Prophet (ﷺ) may have spoken of one type of liars in one Hadith and another type in another. We see this around us as well where some claim to be the return of Jesus while some claim to be the Mahdi. Do we take both in the same category and count till the number reaches around 30? No. The Hadiths mention liars and they could be more than just these two categories, and there are, as we see around us. The types of false prophets found are 1) claimants of God incarnate, 2) claimants of the return of Jesus, 3) claimants of being the Mahdi, 4) claimants of being new prophets on their own, 5) claimants of being prophets of the devil, 6) ambassadors of aliens whom they consider to be the creators of the human race and so on. Therefore, what we learn is the following:

- The number of 30 should not be taken as a fixed rule
- The other Hadiths that state a higher number do not contradict the Hadith of about 30
- All Hadiths may be speaking of different categories
- One must not count 29 false prophets in history and wait for the 30th one to be the Dajjal

The Prophet (ﷺ) informed us about the times and people before the emergence of the Dajjal:

سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَّاعَاتٌ؛ يُصَدَّقُ فِيهَا الْكَاذِبُ وَيُكَذَّبُ فِيهَا الصَّادِقُ
وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيُخَوَّنُ فِيهَا الأَمِينُ وَيَنْطِقُ فِيهَا الرُّوَيْبِضَةُ. قِيلَ: وَمَا الرُّوَيْبِضَةُ؟
قَالَ: الرَّجُلُ التَّافِهُ، يتكلم فِي أَمْرِ الْعَامَّةِ

Abu Hurayra said that the Prophet (ﷺ) said: There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the *Ruwaybidah* will decide matters. It was said: Who are the *Ruwaybidah*? He said: Vile and base (and stupid) men who control the affairs of the people.

[Sunan Ibn Majah 4036. Also reported in Musnad Ahmad and Mustadrak al-Hakim]

The above Hadith does not mention the Dajjal and so, on its own, it would not be possible to pin point the era spoken of. If such Hadiths were presented to people from decades or centuries ago, they would have also agreed that this refers to their era. However, the Hadith below further narrows down the era for us:

عن أنس بن مالك ، قال : قال رسول الله صلى الله عليه وسلم: إن أمام الدجال
سنين خداعة ، يكذب فيها الصادق ، ويصدق فيها الكاذب ، ويخون فيها الأمين ،
ويؤتمن فيها الخائن ، ويتكلم فيها الرويبضة ، قيل : وما الرويبضة ؟ قال : الفويسق
يتكلم في أمر العامة

Anas b. Malik said that the Messenger of Allah (ﷺ) said: 'In front of (or before) the Dajjal will be years of confusion. People will believe a liar, and disbelieve the one who tells the truth. People will distrust the one who is trustworthy, and trust the one who is treacherous; and the *Ruwaybidah* will have a say.' Someone asked, 'Who are the *Ruwaybidah*?' He said, 'The *fasiq* people (i.e. evil people, sinners, those who rebel against Allah) and they will have a say in general affairs.'" [Musnad Ahmad (3/220) no. 13322]

We learn from these two Hadiths that the *Ruwaybidah* are a type of people that have a number of characteristics and they are vile and base men, and rebellious against the Lord; in other words, we may understand them to be anti-religion and extremist God hating people.

For a truthful to be considered a liar and vice versa requires propaganda and the most important tool of propaganda is media. Social media is a part of the larger field of media and for one to prevent himself from becoming a part of *Ruwaybidah*, one must be careful to ensure that they do not become Facebook political experts commenting on every matter including those having nothing to do with them.

The Prophet (ﷺ) described the *Ruwaybidah* as *fasiq* people who have a say in the affairs. In the past, people like singers and dancers were looked down upon but now they are seen as important people to take inspiration from, cross-dressers were banished from the towns but now they are from the strongest pressure groups; they are so strong that the rulers of strong countries have to incorporate their positions in their policies and actively advocate for them; those who condemn such people are fought against and the media attacks them with the severest of attacks and labels them with titles such as bigots and what not. We see around us that the *Ruwaybidah* have taken over the positions of power and strength.

SOME SIGNS OF THE DAY OF JUDGMENT

There are major and minor signs of the Day of Judgment. Minor signs have been taking place since long which include the loss of trust, increase in deception, killings and so on; however, the

major signs have not yet occurred and these have been detailed to us by the Prophet (ﷺ) as follows:

> لَنْ تَكُونَ - أَوْ لَنْ تَقُومَ - السَّاعَةُ حَتَّى يَكُونَ قَبْلَهَا عَشْرُ آيَاتٍ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ وَخُرُوجُ يَأْجُوجَ وَمَأْجُوجَ وَالدَّجَّالُ وَعِيسَى ابْنُ مَرْيَمَ وَالدُّخَانُ وَثَلاَثُ خُسُوفٍ خَسْفٌ بِالْمَغْرِبِ وَخَسْفٌ بِالْمَشْرِقِ وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ وَآخِرُ ذَلِكَ تَخْرُجُ نَارٌ مِنَ الْيَمَنِ مِنْ قَعْرِ عَدَنَ تَسُوقُ النَّاسَ إِلَى الْمَحْشَرِ
>
> The last hour will not come (or happen) until there appear ten signs before it: the rising of the sun in its place of setting, the coming forth of the beast, the coming forth of Gog and Magog, the Dajjal (the Antichrist), (the descent of) Eisa son of Maryam, the smoke, and three collapses of the earth: one in the west, one in the east, and one in the Arabian Peninsula. The last of that will be the emergence of a fire from Yemen, from the lowest part of Aden that will drive mankind to their place of assembly.
>
> [Sunan Abi Dawud 4311; a similar narration is found in Sahih Ibn Hibban 6791 and 6843, Sunan Ibn Majah 4055. Also narrated by Musannaf Ibn Abi Shayba 36876 and briefly in 36798]

Among the signs of the Dajjal is that the people would disbelieve in his emergence:

> إن أقواما سيخرجون من النار قد أصابهم سفع من النار عقوبة بذنوب عملوها ، ثم ليخرجنهم الله بفضل رحمته، فيدخلون الجنة.
>
> عن ابن عباس قال : سمعت عمر بن الخطاب وو يقول : إنه سيخرج بعدكم قوم يكذبون بالرجم ، ويكذبون بالدجال ، ويكذبون بالحوض ، ويكذبون بعذاب القبر ، ويكذبون بقوم يخرجون من النار
>
> A group of people will be brought out from the fire (of hell) by the Grace of Allah and they will be wounded by it. Then they will enter paradise. Ibn Abbas added that he heard Umar b. al-Khattab say: Surely, after you will come people who will reject rajm (stoning), will deny the Dajjal, will denounce the pond (in paradise), will

disbelieve in the torment of the grave, and deny that a group of people will come out of fire. [Musannaf Abdul Razzaq 20859]

Another sign, that is elaborated further in the chapter *Series of events*, is found in the following Hadith:

> Huzayfah, quoting in his own words from the Messenger of Allah (ﷺ), said: The Dajjal will not emerge until a faithful believer loves nothing more than his emergence, my Ummah would hope for the Dajjal to appear and [he would not come] until his emergence is better for the Muslims than drinking water in thirst [because of great hardships and evil]. His emergence will not harm the faithful believer more than a pebble that rises from the earth; the less they (believers) know about him (the Dajjal), the better off they are. [1]
>
> [Musannaf Ibn Abi Shayba 36841, 36853, 36842, and Mu'jam al-Awsat of Tabarani 4289]

The Malhama (Armageddon) would have caused so much death and devastation before the Dajjal that the believers would hope to just get it over with.

> حَدَّثَنَا قَابُوسُ بْنُ أَبِي ظَبْيَانَ ، أَنَّ أَبَاهُ ، حَدَّثَهُ قَالَ : ذَكَرْنَا الدَّجَّالَ فَسَأَلْنَا عَلِيًّا مَتَى خُرُوجُهُ ؟ قَالَ : لَا يَخْفَى عَلَى مُؤْمِنٍ , عَيْنُهُ الْيُمْنَى مَطْمُوسَةٌ , بَيْنَ عَيْنَيْهِ كَافِرٌ يَتَهَجَّاهَا لَنَا عَلِيٌّ , قَالَ : فَقُلْنَا : وَمَتَى يَكُونُ ذَلِكَ ؟ قَالَ : حِينَ يَفْخَرُ الْجَارُ عَلَى جَارِهِ , وَيَأْكُلُ الشَّدِيدُ الضَّعِيفَ وَتُقْطَعُ الْأَرْحَامُ , وَيَخْتَلِفُونَ اخْتِلَافَ أَصَابِعِي هَؤُلَاءِ وَشَبَّكَهَا وَرَفَعَهَا هَكَذَا , فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ : كَيْفَ تَأْمُرُنَا عِنْدَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ ؟ قَالَ : لَا أَبَا لَكَ , إِنَّكَ لَنْ تُدْرِكَ ذَلِكَ قَالَ : فَطَابَتْ أَنْفُسُنَا
>
> Father of Qaboos b. Abi Zabian said: 'We mentioned the Dajjal and asked Ali as to when he emerges?' He (Ali) said: 'His matter is not hidden from a believer; his right eye is mutilated and between his eyes is written *kafir'* and he spelled it out to us. We asked: 'When will this be?' He said: 'When the neighbor feels proud over his neighbor, and the strong eat the weak and cut off family relations, when the differences are like the difference between the fingers (i.e. irreconcilable)'. A man from the

people asked: ‘What do you order us to do in those times O leader of the faithful believers?’ He (Ali) said: ‘<u>You will not experience this; it has fallen short from us</u>’.

[Musannaf Ibn Abi Shayba 36855. Abdullah b. Na’eem reiterates that his matter is not hidden from the believers in Musannaf Ibn Abi Shayba 36852]

While we understand the Hadiths surrounding the Dajjal, we have to understand the proper context as well. The overall picture created by the Hadiths cannot be overruled by individual specific Hadiths and those individual specific ones are understood within that light. For example, consider the following Hadith:

قَالَ ابْنُ مَسْعُودٍ كُلُّ مَا وَعَدَ اللَّهُ وَرَسُولُهُ قَدْ رَأَيْنَا غَيْرَ أَرْبَعٍ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا ، وَالدَّجَّالُ ، وَالدَّابَّةُ ، وَيَأْجُوجُ وَمَأْجُوجُ

Ibn Mas’ud said: All that Allah and His Messenger promised, we have seen except for four: rising of the sun from the west, the Dajjal, the beast, and Yajuj and Majuj (Gog and Magog).

[Musannaf Ibn Abi Shayba 36934; also found in Mustadrak ‘ala al-Saheehayn lil Hakim 8637 with slight variation]

We know that there are several signs of the Day of Judgment and we definitely know that a lot of them have not taken place yet. If one were to take this statement of Ibn Mas’ud as it is as the final word and misinterpret all other Hadiths within this small circle, then that would be nothing short of naivety. Using such an approach, one would have to conclude that the signs of the Mahdi, among many other signs, had occurred by the time of Ibn Mas’ud and all those signs would have to be twisted around and forced to confirm to this false understanding.

Such reports are understood within a context and for this particular narration, the context may be the Hadiths speaking of the closing of the doors of repentance and the intended meaning of Ibn Mas'ud is that all the major signs that have major trials and tribulations attached with them have taken place and these may include the false prophets in Arabia, the wars, and the killing of Umar b. al-Khattab among others. The statement may be better understood this way:

> All that Allah and His Messenger promised (regarding the major sins and injustices) we have seen except for four: rising of the sun from the west, the Dajjal, the beast, and Yajuj and Majuj.

Moreover, the *all* is not an all-inclusive *all* and it indicates an emphasis on the fact that many events have been witnessed. It does not denote completeness of all events. This figure of speech is common amongst us even now when many people say that the hour is near when in fact not a single major sign has taken place till now. The reason for such a statement is the fact that the minor signs are so common and witnessed all-around that one is forced to say this way.

Furthermore, if we look at the following statement of the Prophet (ﷺ), we are further confirmed that at times, *all* is an indication of emphasis and not necessarily inclusive of everything:

> صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلاَتٌ مَائِلاَتٌ رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لاَ يَدْخُلْنَ الْجَنَّةَ وَلاَ يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا
>
> Two are the types of the denizens of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline

> towards it. Their heads would be like the humps of the bukht camel inclined to one side. They will not enter Paradise and they would not smell its odour whereas its odour would be smelt from such and such distance. [Sahih Muslim 2128]

The Hadith speaks of two types of people of hell that the Prophet (ﷺ) had not seen; however, we know from other Hadiths about plenty of people of hell to appear in the future who had not come up till the time of the Prophet (ﷺ).

This way of expression is found in another narration as follows:

> عَنْ عَطَاءِ بْنِ يَسَارٍ ، سَمِعَ كَعْبًا : قَبْلَ خُرُوجِ الدَّجَّالِ فِتَنٌ ثَلاثٌ ، فِتْنَةُ عُثْمَانَ ،
> وَفِتْنَةُ ابْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا ، وَالثَّالِثَةُ ، ثُمَّ يَخْرُجُ الدَّجَّالُ
>
> Ka’b said: Before the emergence of the Dajjal are three fitan (trials): trial pertaining to Uthman, trial surrounding Ibn Zubair and the third; then the fitna of the Dajjal. [Nu’aym b. Hammad’s Kitab al-Fitan 1457]

Here Ka’b speaks in a context and includes only three trials, with fourth being that of the Dajjal, while there are several trials. This is because of the context in which he speaks and the emphasis on some matters. Therefore, we conclude that the statement of Ibn Mas’ud about witnessing all signs except four does not mean that only four were pending in his time and that is (or was) an Arabic way of expressing emphasis.

PHYSICAL APPEARANCE OF THE DAJJAL

There are some who seem to have adopted the recent idea that

the Dajjal is not a person but a system. It is true that the Dajjal would have a system through which he will operate and it may also be true that those waiting for him may be working on that system before he comes; however, to say that it is only a system is incorrect and goes against explicit Hadiths:

أَعْوَرُ عَيْنِ الْيُمْنَى، كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ

The Prophet (ﷺ) said (about the Dajjal) that he is one eyed, his right eye is as if a protruding out grape.

[Sahih al-Bukhari 7123; a similar narration is found in Musannaf Ibn Abi Shayba 36790 with a slight variation]

أنَّ الدَّجَّالَ أعورُ العينِ الشِّمالِ ، عليها ظفرةٌ غليظةٌ ، مَكْتوبٌ بينَ عَينيهِ كَفَر أو كافرٌ

The Dajjal will be blind from the left eye and upon his eye would be a thick mark (or covering); on his forehead would be written (the three letters) *ka fa ra* or *kafir*.

[Musnad Ahmad 11735; Musannaf Ibn Abi Shayba 36803 and Nu'aym b. Hammad's Kitab al-Fitan 1440 contain similar narrations]

عَيْنُهُ خَضْرَاءُ كَالزُّجَاجَةِ

His eye is green like glass.

[Sahih Ibn Hibban 6795; also collected by A ḥ mad and Abū Na'īm and al-Albānī says it is authentic in al-Silsilah al- Ṣ a ḥ ī ḥ ah (no. 1863)]

إِنِّي لأُنْذِرُكُمُوهُ، وَمَا مِنْ نَبِيٍّ إِلاَّ وَقَدْ أَنْذَرَهُ قَوْمَهُ، وَلَكِنِّي سَأَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، إِنَّهُ أَعْوَرُ وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ

I warn you of him, and there was no prophet except that he warned his followers of him; but I will tell you something about him which no prophet has told his followers: The Dajjal is one-eyed whereas Allah is not.

[Sahih al-Bukhari 7127; similar narrations are found in Musannaf Ibn Abi Shayba 36791, Musnad Abi Ya’la 715, Nu’aym b. Hammad’s Kitab al-Fitan 1445, and Musnad al-Bazzar 1108 with a slight variation]

إِنِّي لأُنْذِرُكُمُوهُ، وَمَا مِنْ نَبِيّ إِلاَّ قَدْ أَنْذَرَهُ قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلَكِنِّي سَأَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ : إِنَّهُ أَعْوَرُ وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ

I warn you of him, and there has been no prophet who has not warned his people about him, and Nuh (Noah) also warned his people about him. But I tell you about him a word which no prophet had told his people: you should know that he will be blind in one eye, and Allah is not blind is one eye.

[Sunan Abi Dawud 4757; similar narrations are also found in Musannaf Ibn Abi Shayba 36789, 36799, and 36858]

عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ " إِنِّي لأُنْذِرُكُمُوهُ وَمَا مِنْ نَبِيٍّ إِلاَّ وَقَدْ أَنْذَرَ قَوْمَهُ وَلَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ وَلَكِنِّي سَأَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ تَعْلَمُونَ أَنَّهُ أَعْوَرُ وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ " . قَالَ الزُّهْرِيُّ وَأَخْبَرَنِي عُمَرُ بْنُ ثَابِتٍ الأَنْصَارِيُّ، أَنَّهُ أَخْبَرَهُ بَعْضُ، أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ يَوْمَئِذٍ لِلنَّاسِ وَهُوَ يُحَذِّرُهُمْ فِتْنَتَهُ " تَعْلَمُونَ أَنَّهُ لَنْ يَرَى أَحَدٌ مِنْكُمْ رَبَّهُ حَتَّى يَمُوتَ وَإِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ ك ف ر يَقْرَأُهُ مَنْ كَرِهَ عَمَلَهُ"

Ibn 'Umar said: "The Messenger of Allah (ﷺ) stood among the people, he praised Allah as is due to Him, then he mentioned the Dajjal and he said: 'Indeed I warn you of him. There has not been a prophet except that he warned his people, and Nuh indeed warned his people – but I am to say something about him that no prophet has said to his people: You should know that he is one-eyed, and Allah is certainly not one-eyed.'”

Al-Zuhri said: “`Umar b. Thabit al-Ansari informed me that some of the Companions of the Prophet (ﷺ)

informed him, that one day, the Prophet (ﷺ) was cautioning them against Fitnah and he said: 'You must know that not one of you will ever see his Lord until he dies. And indeed, he (the Dajjal) has “Kafir” written between his eyes; everyone who is averse to his behavior shall read it.'”

[Jami’ al-Tirmizi 2235; a similar narration is found in Musannaf Ibn Abi Shayba 36816]

بَيْنَا أَنَا نَائِمٌ أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ سَبْطُ الشَّعَرِ يَنْطُفُ ـ أَوْ يُهَرَاقُ ـ رَأْسُهُ مَاءً قُلْتُ مَنْ هَذَا قَالُوا ابْنُ مَرْيَمَ. ثُمَّ ذَهَبْتُ أَلْتَفِتُ، فَإِذَا رَجُلٌ جَسِيمٌ أَحْمَرُ جَعْدُ الرَّأْسِ أَعْوَرُ الْعَيْنِ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ قَالُوا هَذَا الدَّجَّالُ. أَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قَطَنٍ ". رَجُلٌ مِنْ خُزَاعَةَ

While I was sleeping, I saw myself (in a dream) performing Tawaf around the Ka’ba. Behold, I saw a reddish-white man with lank hair, and water was dropping from his head. I asked, "Who is this?' They replied, 'The son of Maryam (Mary).' Then I turned my face to see another man with a huge body, red complexion and curly hair and blind in one eye. His eye looked like a protruding out grape. They said (to me), He is the Dajjal." The Prophet (ﷺ) added, "The man he resembled most is Ibn Qatan, a man from the tribe of Khuza`a.

[Sahih al-Bukhari 7128; a similar narration is quoted by Bayhaqi]

We shall discuss this Hadith in detail later focusing on the fact that the Prophet (ﷺ) saw the Dajjal at the Ka’bah.

إن من ورائكم الكذاب المضل وإن وراءه حبك . وإنه سيقول : أنا ربكم ، فمن قال : كذبت لسب ربنا ولكن الله ربنا عليه توكلنا وإليه أنبنا ، ونعوذ بالله منك ، فلا سبيل له عليه

Among you will come the severe liar and his hair from

the back would be dense curly[1] and he will say: 'I am the Lord of all of you' so whoever says: 'You have lied and are not our Lord, our Lord is Allah and we trust Him and we turn to Him and we seek His protection against you', then he (the Dajjal) would not be able to harm him (or there is no trial upon him).

[Narrated by Imam Ahmad and Ibn Qudama al-Maqdisi in Akhbar al-Dajjal 59; a similar narration is found in Musannaf Abdul Razzaq 20828 and Nu'aym b. Hammad's Kitab al-Fitan 1434 with slight variation in words]

أَعْوَرُ ، هِجَانٌ ، أَزْهَرُ ، كَأَنَّ رَأْسَهُ أَصَلَةٌ ، أَشْبَهُ النَّاسِ بِعَبْدِ الْعُزَّى بْنِ قَطَنٍ فَإِمَّا هَلَكَ الْهُلَّكُ ، فَإِنَّ رَبَّكُمْ - تَبَارَكَ وَتَعَالَى - لَيْسَ بِأَعْوَرَ

One-eyed (blind in the other), white, as if his head is large and very round. The one who most resembles him among people is 'Abdul-'Uzzá b. Qa ṭ an. When people become destroyed (by his deceit), then (know that) your Lord is not one-eyed.[2]

[Collected by A ḥ mad and Ibn Ḥ ibbān 6796 and Sheikh al-Albānī calls it authentic in al-Silsilah al- Ṣ a ḥ ī ḥ ah (no. 1193); a similar narration is found in Musannaf Ibn Abi Shayba 36804 with slight variations]

مَا بُعِثَ نَبِيٌّ إِلاَّ أَنْذَرَ أُمَّتَهُ الأَعْوَرَ الْكَذَّابَ، أَلاَ إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّ بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ

No prophet was sent but that he warned his followers against the one-eyed liar (the Dajjal). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his eyes (the word) Kafir (i.e., disbeliever). [Sahih al-Bukhari 7131]

أَلاَ إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ أَلاَ وَإِنَّهُ أَعْوَرُ عَيْنُهُ الْيُمْنَى كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ

Lo! Indeed your Lord is not blind in one eye, and indeed

he (the Dajjal) is blind in one eye; his right eye is as if it is a floating grape. [Jami' al-Tirmizi 2241]

إِنَّ اللَّهَ تَعَالَى لَيْسَ بِأَعْوَرَ . أَلاَ وَإِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِئَةٌ

Allah is not one-eyed and behold that the Dajjal is blind of the right eye and his eye would be like a floating grape. [Sahih Muslim 169 v]

مَا مِنْ نَبِيٍّ إِلاَّ وَقَدْ أَنْذَرَ أُمَّتَهُ الأَعْوَرَ الْكَذَّابَ أَلاَ إِنَّهُ أَعْوَرُ وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ وَمَكْتُوبٌ بَيْنَ عَيْنَيْهِ ك ف ر

There is never a prophet who has not warned the Ummah of that one-eyed liar; behold he is one-eyed and your Lord is not one-eyed. On his forehead are the letters K F R (Kafir). [Sahih Muslim 2933 i]

The Dajjal would claim to be the Lord. We know from the earlier Hadiths that 30 or so liars would come claiming prophethood. The same word *Dajjal* is used for them as well as for 'the Dajjal' and they are compared to him as well and that they would come before the final Dajjal. Here, in this Hadith, it is stated that he would claim to be the Lord and he may do so in stages where he may initially claim to be a prophet and finally God later on. Below are some further descriptions that pertain to him:

الدَّجَّالُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ ك ف ر أَىْ كَافِرٌ

There would be written three letters K F R, i. e. Kafir, between the eyes of the Dajjal. [Sahih Muslim 2933 ii]

ثُمَّ تَهَجَّاهَا ك ف ر " يَقْرَؤُهُ كُلُّ مُسْلِمٍ

He then spelled the word as K F R, which every Muslim would be able to read. [Sahih Muslim 2933 iii]

Some narrations mention that this word or these letters would be on his forehead. This is not a contradiction and both may be

correct in a number of ways; the area between the eyes may be referred to as forehead or the area on the forehead where these letters would be visible would be between the eyes i.e. between the eyes (in the center) but an inch or more higher (on the forehead). Both the possibilities are valid and hence, what we must look out for are the letters and not confuse ourselves with the exact place on the forehead.

رَأَيْتُهُ فَيْلَمَانِيًّا أَقْمَرَ هِجَانًا

I saw him having a huge, bloated body.

[Collected by A ḥ mad and al-Albāni said its chain of narrators is Ḥ asan in his comments of another (weak) ḥ adīth in al-Silsilah al- Ḍ aī'fah (no. 1968)]

رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي مُوسَى رَجُلاً آدَمَ طُوَالاً جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى رَجُلاً مَرْبُوعًا مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبْطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ ". وَالدَّجَّالَ فِي آيَاتٍ أَرَاهُنَّ اللَّهُ إِيَّاهُ، فَلاَ تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ. قَالَ أَنَسٌ وَأَبُو بَكْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم " تَحْرُسُ الْمَلاَئِكَةُ الْمَدِينَةَ مِنَ الدَّجَّالِ

On the night of my ascent to the Heaven, I saw Musa (Moses) who was a tall brown curly haired man as if he was one of the men of Shan'awa tribe (a Yemeni tribe), and I saw Eisa (Jesus), a man of medium height and moderate complexion inclined to the red and white colors and of lank hair. I also saw Maalik, the gate-keeper of the (hell) fire and the Dajjal amongst the signs which Allah showed me."[3] (The Prophet then recited the Holy Verse): "So be not you in doubt of meeting him' when you met Musa during the night of Mi'raj over the heavens" (Q.32:23) Narrated Anas and Abu Bakra: "The Prophet (ﷺ) said: "The angels will guard Madina from the Dajjal (who will not be able to enter the city of Madina).

[Sahih al-Bukhari 3239; similar is narrated by Musannaf

> Ibn Abi Shayba in 36764 with some variation][4]
>
> إِنِّي قَدْ حَدَّثْتُكُمْ عَنِ الدَّجَّالِ حَتَّى خَشِيتُ أَنْ لاَ تَعْقِلُوا إِنَّ مَسِيحَ الدَّجَّالِ رَجُلٌ قَصِيرٌ أَفْحَجُ جَعْدٌ أَعْوَرُ مَطْمُوسُ الْعَيْنِ لَيْسَ بِنَاتِئَةٍ وَلاَ جَحْرَاءَ فَإِنْ أُلْبِسَ عَلَيْكُمْ فَاعْلَمُوا أَنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ
>
> I have told you so much about the Dajjal that I am afraid you may not understand. The Dajjal is short, hen-toed, woolly-haired, one-eyed, an eye-sightless, and neither protruding nor deep-seated. If you are confused about him then know that your Lord is not one-eyed.
>
> [Sunan Abi Dawud 4320; also narrated by Musannaf Ibn Abi Shayba 36790 with a slight variation]

The Prophet (ﷺ) assured us and instructed us what to do if we are confused. A similar statement is attributed to the caliph Mu'awiyah b. Abi Sufyan:

> مَنِ الْتَبَسَتْ عَلَيْهِ الْأُمُورُ فَلَا يَتَّبِعَنَّ مَشَّاقًا وَلَا أَعْوَرَ الْعَيْنِ يَعْنِي الدَّجَّالَ
>
> The one on whom matters have become confusing, he should not follow the hardships nor the one eyed one i.e. the Dajjal. [Musannaf Ibn Abi Shayba 36848]

The Prophet (ﷺ) would usually choose the easier of the two options and one should not put himself in hardship and should know that no matter what happens, do not follow the one-eyed one i.e. the Dajjal.

We learn that the Dajjal is blind from one eye and that he is not a one-eyed system but a man with huge body, short height, hen-toes (feet pointed inwards), red complexion, curly hair, and a green eye. He would have the letters K F R (ك ف ر) written between his eyes.[5] Huge body does not denote a tall height as the last Hadith above from Sunan Abi Da'ood also clarifies. *Between his eyes* is usually understood by some as forehead; however that is not necessarily the case here and between his

eyes could have a number of meanings:

- He might have a unibrow and the hair between his eyebrows may appear to form the letters K F R (ك ف ر).
- The letters may be due to visible veins.
- The letters *may* not necessarily be in Arabic but in another language.
- He may wear an eye patch as we assume with pirates and the part between the eyes may have the brand name that has something to do with these three letters K F R (ك ف ر). This possibility does not appear to be strong.
- Nothing physically may be there and it may be a miracle that only people of faith would witness.

Another possibility is that there may be something between his eyes that appear as letters that are clear to those with faith while others may find *conspiracy theories* in it and mock the believers.



This picture provides a general idea of a thing that is visible but some may argue against anything being there. Any Muslim praying on such a mat would be distracted by it and may consider it the work of a mischief maker who may have drawn a devilish being on the place of prostration. If it is not deliberate, it still distracts the believer in his prayer. To others, this may sound absurd and this may be the same case when the Dajjal appears.

The following seems to indicate that it would not only be the faithful believers who would read the letters between the Dajjal's eyes and others who dislike his actions would also be able to do so:

عن ابن عمر قال : قام رسول الله صلى الله عليه وسلم في الناس ، فأثنى على الله بما هو أهله ، ثم ذكر الدجال ، فقال : إني لانذر كموه ، وما من نبي إلا فد أنذره قومه ، لقد أنذره نوح قومه ، ولكني سأقول لكم فيه قولا لم يقله نبي لقومه ، تعلمون أنه أعور ، وأن الله ليس بأعور. قال الزهري : وأخبرني عمر بن ثابت الانصاري أنه أخبره بعض أصحاب النبي صليى الله عليه وسلم أن رسول الله صلى الله عليه وسلم قال يومئذ للناس وهو يحذرهم فتنة الدجال : إنه لن يرى أحد منكم ربه حتى يموت ، وإنه مكتوب بين عينيه كافر ، يقرأه من كره عمله

Ibn Umar said that the Messenger of Allah (ﷺ) was sitting among people that he praised Allah along with his family. Then he mentioned the Dajjal and said: 'I caution you about him and there was no prophet who did not warn his people and indeed, Nuh warned his nation as well; however, I will give you an additional detail which no prophet gave his nation. Know that he is one-eyed and that Allah is not one-eyed'.

Al Zuhri added: Umar b. Thabit al-Ansari told me that some of the companions of the Prophet (ﷺ) told him that the Messenger of Allah (ﷺ) would warn them about the fitnah of the Dajjal saying that no one would see his Lord until after his death, and between his eyes is written the word *kafir* which will be read by those who dislike his actions. [Musannaf Abdul Razzaq 20820]

The writing between his eyes/on forehead would be very clear to the believers while those mocking them would not see anything.

WHAT THE DAJJAL BRINGS WITH HIM

We know from the Hadiths earlier that the Dajjal would be a liar who would not only claim prophethood but lordship as well. To spread his message, he would bring forth arguments for his claim as well as *miracles*:

> الدَّجَّالُ أَعْوَرُ الْعَيْنِ الْيُسْرَى جُفَالُ الشَّعَرِ مَعَهُ جَنَّةٌ وَنَارٌ فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ
>
> The Dajjal is blind of left eye with thick hair and there would be a paradise and fire with him and his fire would be a paradise and his paradise would be fire.
>
> [Sahih Muslim 2934 a; a similar narration is found in Nu'aym b. Hammad's Kitab al-Fitan 1516]
>
> الدَّجَّالُ أَعْوَرُ عَيْنِ الْيُسْرَى جُفَالُ الشَّعَرِ مَعَهُ جَنَّةٌ وَنَارٌ فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ
>
> The Dajjal is blind in his left eye and has abundant hair. With him will be a paradise and a hell, but his hell is paradise and his paradise is hell. [Sunan Ibn Majah 4071]

These narrations show that he would physically have some things with him that would resemble heaven and hell (garden and water, and fire) and that these are not metaphors. Some people think that obedience to him would lead one to hell and disobedience to him would lead one to heaven (by the Will and permission of Allah) and that this is what his fire and heaven refer to; this may be true but Hadiths indicate that he would have something physical with him which would be deceptive and would be contrary to what they appear.



Picture courtesy: Peggy Sells/Shutterstock and Lockerdome.

These are not fires nor are they very hot waters or inclusive of lava. This is natural water which one may touch and drink without any difficulty and it only looks as if it has fire in it. This is Yosemite's 'Burning' Waterfall and one may look at it in more detail over the internet.

It is not argued that this is how the fire of the Dajjal would look like but it is only shown as a reference to understand that sometimes things that appear a certain way are not the way they are. Another example, the opposite of the vision of fire, is that of water.



A mirage is a very clear example of something that is visible but is not so and this helps us understand that the trick the Dajjal may have would also have some sort of illusionary basis. However, there are even more apparent examples of things that convey the same message and these include the waters in Dallol, Ethiopia which appear as beautiful patches of water but are unbearably hot.

Furthermore, the hottest known water on Earth has been discovered issuing from black smokers deep in the Atlantic Ocean.[1] All these apparently are just regular cool waters but their reality is otherwise; these are extremely hot and unbearable waters that can very easily cause the person to die.

Source: http://sometimes-interesting.com/2013/10/24/hottest-inhabited-place-on-earth-dallol-ethiopia/

We find more Hadiths as follows:

لأَنَا أعْلَمُ بِمَا مَعَ الدَّجَّالِ مِنْهُ مَعَهُ نَهْرَانِ يَجْرِيَانِ أَحَدُهُمَا رَأْىَ الْعَيْنِ مَاءٌ أَبْيَضُ
وَالآخَرُ رَأْىَ الْعَيْنِ نَارٌ تَأَجَّجُ فَإِمَّا أَدْرَكَنَّ أَحَدٌ فَلْيَأْتِ النَّهْرَ الَّذِي يَرَاهُ نَارًا وَلْيُغَمِّضْ ثُمَّ
لْيُطَأْطِئْ رَأْسَهُ فَيَشْرَبَ مِنْهُ فَإِنَّهُ مَاءٌ بَارِدٌ وَإِنَّ الدَّجَّالَ مَمْسُوحُ الْعَيْنِ عَلَيْهَا ظَفَرَةٌ
غَلِيظَةٌ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرَؤُهُ كُلُّ مُؤْمِنٍ كَاتِبٍ وَغَيْرِ كَاتِبٍ

I know what the Dajjal will have with him (even more than he knows himself). He will have two flowing rivers, one that appears to the eye to be clear water, and one that appears to the eye to be flaming fire. If anyone sees that, let him go to the river which he thinks is fire and close his eyes, then lower his head and drink from it, for it is cool water. The Dajjal has one blind eye, with a layer of coarse skin over it, and between his eyes is written *kafir* (disbeliever), which every believer will read, whether he is literate or illiterate.

[Sahih Muslim 2934 ii, Musannaf Ibn Abi Shayba 36806, Mustadrak ‘ala al-Saheehayn lil Hakim 8507, Nu’aym b. Hammad’s Kitab al-Fitan 1446, and Mu’jam al-Awsat of Tabarani 195 with slight variation; brief portions of the Hadith are also found in Musannaf Ibn Abi Shayba 36806 and 36807, and Sahih Ibn Hibban 6780 and 6794]

The words *even more than he knows himself* are in brackets but they are implied by the statement. The statement of the Prophet (ﷺ) that he *knows what the Dajjal will have with him* are emphasized and this emphasis stresses on the fact that the Prophet (ﷺ) knows about it very clearly and in thorough detail implying that his knowledge of this is more than that of the Dajjal himself. Moreover, the Hadiths in *Musannaf Ibn Abi Shayba 36806 and 36807* explicitly confirm this understanding as well as the lengthy one below:

يخرج الدجال في خفقة من الدين , وإدبار من العلم ، فله أربعون ليلة يسيحها
في الأرض ، اليوم منها كالسنة ، واليوم منها كالشهر ، واليوم منها كالجمعة ، ثم
سائر أيامه كأيامكم هذه ، وله حمار يركبه ، وعرض ما بين أذنيه أربعون ذراعا ،
فيقول للناس : أنا ربكم ، وهو أعور ، وربكم ليس بأعور ، مكتوب بين عينيه : كافر ،

يقرؤه كل مؤمن : من كاتب ، وغير كاتب ، يرد كل ماء ومنهل إلا المدينة ومكة ،
حرمها الله تعالى عليه ، وقامت الملائكة بأبوابها ، ومعه جبال من خبز وخضرة
يسير بها في الناس ، والناس في جهد ، إلا من اتبعه ، ومعه نهران , أنا أعلم
بهما منه : نهر يقول : الجنة ، ونهر يقول : النار ، ومن أدخل الذي يسميه الجنة ،
فهو النار ، ومن أدخل الذي يسميه النار ، فهو الجنة ، ويبعث معه شياطين تكلم
الناس ، ومعه فتنة عظيمة ، يأمر السماء فتمطر فيما يرى الناس ، ويقتل نفسا
فيحييها فيما يرى الناس ، فيقول للناس : هل يفعل هذا إلا الرب ؟ فيفر
المسلمون إلى جبل النار بالشام ، فيأتيهم ، فيحاصرهم ، فيشتد حصارهم ،
ويجهدهم جهدا شديدا ، ثم ينزل عيسى ، فينادي من السحر ، فيقول : يأيها
الناس ، ما يمنعكم أن تخرجوا إلى الكذاب الخبيث ؟ فيقولون : هذا رجل جني ،
فيطلعون فإذا هم بعيسى ابن مريم صلوات الله عليه ، فتقام الصلاة ، فيقال :
تقدم يا روح الله، فيقول : ليتقدم إمامكم فيصل بكم ، فإذا صلى صلاة الصبح ،
خرجوا إليه ، فحين رآه الكذاب ينماث كما ينماث الملح في الماء ، فيمشي إليه ،
فيقتله ، ومن كان معه على اليهودية ، حتى إذا الشجر والحجر ينادي

‘The Dajjal will come out at a time when the religion (of the people) will be weak and when knowledge (of the religion) will be turned away from. He will have forty days to journey through the earth; one day from that will be like a year; one day will be like a month; one day will be like a week and the rest of his days will be like these days of yours. He will have a donkey to ride; its breadth between its two ears is forty arm-spans. He will say to the people: 'I am your Lord.' He is one-eyed and your Lord is not one-eyed. Between his (i.e. the Dajjal's) eyes is written Ka Fa Ra (with letters) which every believer will read, regardless of whether he is literate or illiterate. He will go to every (place of) water and every spring except for Madina and Makkah, both of which Allah made forbidden upon him. And the angels are standing at the entrances of both (cities). He will have with him a mountain of bread, and the people will be in difficulty (in terms of food) except for those who follow him. He will have with him two rivers, and I am more knowledgeable regarding them than he is. One of those rivers he will say is Paradise, and the other he will say is Fire. As for whoever is made to enter the one he calls Paradise, it is in fact Fire. And as for whoever is made to enter the one he calls Fire, it is in fact Paradise. Sent with him are devils that talk to the people, and with him is a

great Fitnah (trial). He orders the sky to give rain, and it rains, according to what the people see. He kills a soul and then brings it back to life, according to what the people see. He will say to the people: 'Does anyone other than the Lord do this?' The Muslims will betake themselves to Jabal al-Naar (mountain of fire) in Sham (Syria and surrounding areas). He will go to them and besiege them. He will be severe in his besiegement and will make matters very difficult for them. Then Eisa b. Maryam will descend in the last part of the night just before Fajr (sunrise). He will say: 'O people, what has prevented you from going out to the wicked liar?' They will say: 'This man is from the Jinn'. They will go and find Eisa b. Maryam before them. The prayer will be gathered, and it will be said to him: 'O Ruhullah, step forth (i.e. lead in prayer)'. He will say, 'Let your Imam go forth and lead you in prayer'. After they pray the morning-prayer, they will go out to him, and when the liar will see him, he will start to melt and dissolve just as salt dissolves in water. He (Eisa b. Maryam) will walk to him and kill him. Even the tree and rock will call out: 'O Ruhullah, this is a Jew'. And he will kill all those who followed the Dajjal, leaving no one from them to remain."

[Musnad Ahmad 14426; similar narration is found in Musannaf Ibn Abi Shayba 36812]

We saw earlier that the letters Ka Fa Ra (ك ف ر) on the Dajjal's forehead will be witnessed by anyone and everyone who dislike his actions. Here we see that anyone who followed the Dajjal would be killed. We further know that everyone including every Jew and Christian would embrace Islam when Eisa returns. This hsows that there would be many from the non-Muslims, most probably a large group of Christians, who

would not embrace the Dajjal.

Does this mean that the Dajjal would consider the fire to be fire and vice versa instead of knowing their reality? We don't know and it appears that it is not possible to know. What we do know is that if faced with the choice of choosing between one of the two, we should choose what appears to be the fire.

> يَخْرُجُ الدَّجَّالُ مَعَهُ نَهْرٌ وَنَارٌ ، فَمَنْ دَخَلَ نَهْرَهُ ، وَجَبَ وِزْرُهُ وَحُطَّ أَجْرُهُ وَمَن دَخَلَ نَارَهُ ، وَجَبَ أَجْرُهُ وَحُطَّ وِزْرُهُ ، ثُمَّ إِنَّمَا هِيَ قِيَامُ السَّاعَةِ
>
> The Dajjāl will come out and with him will be a river and a fire. Whoever enters his river, his sin is guaranteed and his reward is removed. And whoever enters his fire, his reward is guaranteed, his sin removed. Then it is the establishment of the (last) hour.
>
> [Collected by Aḥmad, Abū Dāwūd (4244), and al-Ḥākim, and it is no. 8049 in al-Albānī's Ṣaḥīḥ al-Jāmi']

The Hadith mentions the *khurooj* of the Dajjal i.e. his coming out. This indicates that he may not be born at a later date and may have already been born and *will come out* at a certain time. Other Hadiths mention that something would make him very angry after which he would come out. On the other hand, what this word may indicate is that he may be on the earth as an ordinary person and then come out in the open as a self-proclaimed god. We have seen earlier that he would start off as a false prophet and then claim to be God and the usage of this word *khurooj* may be indicative of that as well. We will see throughout the book, as seen here, that there is no decisive evidence whether the Dajjal is already out in the world or whether he would be born on a later date. The evidence of one view is also used by the other view and hence, we are left to

conclude that to know of this with certainty is not possible. Nevertheless, we will still go through the evidences as and when they appear.

The above Hadith may seem to indicate that upon choosing his fire, which would in reality be water, the person would die, his reward would be guaranteed and sin removed because of the last line '*then it is the establishment of the (last) hour*'. However, this understanding is rebutted by the Hadiths below and hence we understand it differently; we understand it to mean that the last hour in the above Hadith does not refer to an individual last hour (i.e. the death of the person) but the last hour in totality i.e. the end of the world, the Day of Judgment. It would not be immediate but it would be some time after this incident takes place. Hence, we understand that such an event is a sign of the Day of Judgment and the last hour would not occur until this incident or these incidents take place.

The Hadith below further shows that the effects of water and fire would be in this life on earth.

> إِنَّ مَعَهُ مَاءً وَنَارًا فَنَارُهُ مَاءٌ بَارِدٌ وَمَاؤُهُ نَارٌ فَلاَ تَهْلِكُوا
>
> The Dajjal would have with him water and fire and his fire would have the effect of cold water and his water would have the effect of fire, so don't put yourself to ruin. [Sahih Muslim 2934/2935]
>
> إِنَّ الدَّجَّالَ يَخْرُجُ وَإِنَّ مَعَهُ مَاءً وَنَارًا فَأَمَّا الَّذِي يَرَاهُ النَّاسُ مَاءً فَنَارٌ تُحْرِقُ وَأَمَّا الَّذِي يَرَاهُ النَّاسُ نَارًا فَمَاءٌ بَارِدٌ عَذْبٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَقَعْ فِي الَّذِي يَرَاهُ نَارًا فَإِنَّهُ مَاءٌ عَذْبٌ طَيِّبٌ
>
> The Dajjal would appear and there would be along with him water and fire and what the people would see as water that would be fire and that would burn and what would appear as fire that would be water and any one of you who would see that should plunge in that which he sees as fire for it would be sweet, pure water.

[Sahih Muslim 2935 i; similar narration is found in Musannaf Ibn Abi Shayba 36839]

أَلاَ أُخْبِرُكُمْ عَنِ الدَّجَّالِ حَدِيثًا مَا حَدَّثَهُ نَبِيٌّ قَوْمَهُ إِنَّهُ أَعْوَرُ وَإِنَّهُ يَجِيءُ مَعَهُ مِثْلُ الْجَنَّةِ وَالنَّارِ فَالَّتِي يَقُولُ إِنَّهَا الْجَنَّةُ هِيَ النَّارُ وَإِنِّي أَنْذَرْتُكُمْ بِهِ كَمَا أَنْذَرَ بِهِ نُوحٌ قَوْمَهُ

May I not inform you about the Dajjal what no Apostle of Allah narrated to his people? He would be blind (in one eye) and he would bring along with him a likeness of paradise and hell-fire and what he would call as paradise would be fire and I warn you as Nuh warned his people.

[Sahih Muslim 2936; similar narration is found in Musannaf Ibn Abi Shayba 36816]

إِنَّ مَعَهُ مَاءً وَنَارًا، فَنَارُهُ مَاءٌ بَارِدٌ، وَمَاؤُهُ نَارٌ

The Prophet (ﷺ) said about the Dajjal that he would have water and fire with him: (what would seem to be) fire, would be cold water and (what would seem to be) water, would be fire. [Sahih al-Bukhari 7130]

قَالَ حُذَيْفَةُ لأَنَا بِمَا مَعَ الدَّجَّالِ أَعْلَمُ مِنْهُ إِنَّ مَعَهُ نَهْرًا مِنْ مَاءٍ وَنَهْرًا مِنْ نَارٍ فَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ نَارٌ مَاءٌ وَأَمَّا الَّذِي تَرَوْنَ أَنَّهُ مَاءٌ نَارٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَأَرَادَ الْمَاءَ فَلْيَشْرَبْ مِنَ الَّذِي يَرَاهُ أَنَّهُ نَارٌ فَإِنَّهُ سَيَجِدُهُ مَاءً

Huzayfah said: I know more than you as to what there would be along with the Dajjal. There would be along with him two canals; one flowing with water and the other one (having) fire (within it), and what you would see as fire would be water and what you would see as water would be fire. So he who amongst you is able to see that and is desirous of water should drink out of that which he sees as fire. [Sahih Muslim 2935 ii]

قَالَ اجْتَمَعَ حُذَيْفَةُ وَأَبُو مَسْعُودٍ فَقَالَ حُذَيْفَةُ لأَنَا بِمَا مَعَ الدَّجَّالِ أَعْلَمُ مِنْهُ إِنَّ مَعَهُ بَحْرًا مِنْ مَاءٍ وَنَهْرًا مِنْ نَارٍ فَالَّذِي تَرَوْنَ أَنَّهُ نَارٌ مَاءٌ وَالَّذِي تَرَوْنَ أَنَّهُ مَاءٌ نَارٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَأَرَادَ الْمَاءَ فَلْيَشْرَبْ مِنَ الَّذِي يَرَى أَنَّهُ نَارٌ فَإِنَّهُ سَيَجِدُهُ مَاءً . قَالَ أَبُو مَسْعُودٍ الْبَدْرِيُّ هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ

> Huzayfah and Abu Mas'ud got together and Huzayfah said: I know best what the Dajjal will have with him. He will have with him a sea of water and a river of fire, and what you see as fire will be water and what you see as water will be fire. If any of you who lives up to that time and desires water, he should drink from what he sees as fire, for he will find it water. Abu Mas'ud al-Badri said: I heard the Messenger of Allah (ﷺ) say it similarly. [Sunan Abi Dawud 4315]

Huzayfah b. al-Yaman was the most knowledgeable of the Hadiths of the end times (ref. Sahih al-Bukhari 3743) and he was provided with the Hadiths directly by the Prophet (ﷺ) which were not provided to others. Here he provides us with something extra that other narrators have not described. Here he says that whoever is *desirous of water should drink out of that which he sees as fire*. Another similar but not very explicit statement is found in *Sahih Muslim 2934 ii* which states that *if anyone sees that, let him go to the river which he thinks is fire and close his eyes, then lower his head and drink from it, for it is cool water*. These Hadiths indicate that the person would not be forced to choose between one of the two and that if one *desires* to drink water, then they may do so from what appears to be fire. These Hadiths seem to speak of willfully going to the Dajjal and drinking from what is around him. However, this understanding is incorrect and stems from ignoring other Hadiths.

We are explicitly and repeatedly told to stay far away from the Dajjal and so to say that elsewhere we are told to go to him does not make sense. What this means is that if someone comes in a position where he or she is near the Dajjal and offered the choice between these two, should choose what appears to be fire. The Dajjal would have followers with him and it is not reported anywhere nor does it make sense that his followers

would choose his heaven and burn instantly. *Sahih Muslim 2935 i* states that *what the people would see as water ... would be fire and that would burn*. If it was a matter of choice, his large following would all choose heaven themselves and burn themselves to death but the fact that they would not, shows that choosing between one of the two alternatives would not be an own decision but a choice presented by the Dajjal himself and in that situation, *whoever is desirous of water should drink out of that which he sees as fire.*

We learn from the Hadiths that the first options the Dajjal would present to the people that he visits would be those of acceptance and rejection. Those who reject him would be given these further options by him i.e. to choose between his heaven and hell. Hence, those who willingly embrace him would not be faced with such an option.

From these Hadiths we learn that the fire with the Dajjal would be water *in this world*. However, the question about the effect of his water being fire is unknown. Although very difficult to conclude with certainty, what appears as a stronger proof is that the effect of water as fire would be in this world as well.

Another Hadith is as follows:

> إن الله تعالى لم يبعث نبيا إلا حذر أمته الدجال وأني آخر الأنبياء وأنتم آخر الأمم، وهو خارج فيكم لا محالة، فإن يخرج وأنا بين أظهركم فأنا حجيج كل مسلم، وإن يخرج فيكم بعدي فكل امرئ حجيج نفسه والله خليفتي على كل مسلم، وإن يخرج من خلة بين العراق والشام، عاث يمينا وعاث شمالا، يا عباد الله اثبتوا فإنه يبدو فيقول (أنا نبي) ولا نبي بعدي، وإنه مكتوب بين عينيه (كافر) يقرؤه كل مؤمن، فمن لقيه منكم فليتفل في وجهه وليقرأ بفواتح سورة الكهف، وإنه يسلط من نفس من بني آدم فيقتلها ثم يحييها، وإنه لا يعدو ذلك ولا يسلط على نفس غيرها، وإن من فتنته أن معه جنة ونارا، فناره جنة وجنته نار، فمن ابتلي بناره فليغمض عينيه وليستعن بالله، تكون عليه بردا وسلاما كما كانت النار بردا وسلاما على إبراهيم، وإن أيامه أربعون يوما، يوم كسنة ويوم كشهر ويوم كجمعة ويوم كالأيام، وآخر أيامه كالسراب، يصبح الرجل عند باب المدينة فيمسى قبل أن يبلغ بابها الآخر، قالوا وكيف نصلي يا رسول الله في تلك الأيام القصار؟ قال: تقدرون فيها كما تقدرون في الأيام الطوال

Every messenger warned his nation about the Dajjal and

I am the last Prophet and you are the last Ummah (nation). He will surely come out to you and if he comes out during my presence, then I will deal with him on your behalf and if he comes out after me, then it would be each man for himself and Allah will protect the Muslims.[2] He will come out between Shaam (greater Syria) and Iraq and will travel here and there.[3] O people! Stay firm because he will say: 'I am a prophet' and there is no prophet after me. On his forehead would be written *kafir* which every believer would be able to read. Whoever of you encounters him then he/she should spit in front of him and recite the beginning verses of Surah al-Kahf (18th chapter of the Qur'an). He will overcome a person and after killing him will bring him back to life. Then he will (try to) exceed that but will not be able to overcome anyone after that. His trial is that he would carry a heaven and a hell with him; his heaven would be hell and his hell would be heaven so whoever enters hell, should dip his eyes in it and ask Allah for help so it will become cold and safe for him. He will live for 40 days; one day like a year, one day like a month, one day like a week and one day like the remaining days and his last days would be like bright sand so much so that a person would enter the city from one entrance in the morning and night would fall before he could go out from the other. People asked: 'O Messenger of Allah! How should we pray in these small days?' The Prophet (ﷺ) replied: 'Make an estimate like you make in longer days'.

[Mu'jam al-Kabeer of Tabarani 7529; similar narrations are found in brief in Mustadrak 'ala al-Saheehayn lil Hakim 8614 and 8620]

A sound narration elaborates on some of what the Dajjal brings with him:

يَخْرُجُ الدَّجَّالُ عَدُوُّ اللَّهِ وَمَعَهُ جُنُودٌ مِنَ الْيَهُودِ وَأَصْنَافُ النَّاسِ ، مَعَهُ جَنَّةٌ وَنَارٌ ، وَرِجَالٌ يَقْتُلُهُمْ ثُمَّ يُحْيِيهِمْ ، مَعَهُ جَبَلٌ مِنْ ثَرِيدٍ ، وَنَهَرٌ مِنْ مَاءٍ ، وَإِنِّي سَأَنْعَتُ لَكُمْ نَعْتَهُ ، إِنَّهُ يَخْرُجُ مَمْسُوحَ الْعَيْنِ ، فِي جَبْهَتِهِ مَكْتُوبٌ كَافِرٌ ، يَقْرَأُهُ كُلُّ مَنْ يُحْسِنُ الْكِتَابَ ، وَمَنْ لا يُحْسِنُ ، فَجَنَّتُهُ نَارٌ ، وَنَارُهُ جَنَّةٌ ، وَهُوَ الْمَسِيحُ الْكَذَّابُ ، وَيَتْبَعُهُ مِنْ نِسَاءِ الْيَهُودِ ثَلاثَةَ عَشَرَ أَلْفَ امْرَأَةٍ ، فَرَحِمَ اللَّهُ رَجُلا مَنَعَ سَفِيهَتَهُ أَنْ تَتْبَعَهُ ، وَالْقُوَّةُ عَلَيْهِ يَوْمَئِذٍ بِالْقُرْآنِ ، فَإِنَّ شَأْنَهُ بَلاءٌ شَدِيدٌ ، يَبْعَثُ اللَّهُ الشَّيَاطِينَ مِنْ مَشَارِقِ الأَرْضِ وَمَغَارِبِهَا ، فَيَقُولُونَ لَهُ : اسْتَعِنْ بِنَا عَلَى مَا شِئْتَ ، فَيَقُولُ لَهُمْ : انْطَلِقُوا فَأَخْبِرُوا النَّاسَ أَنِّي رَبُّهُمْ ، وَأَنِّي قَدْ جِئْتُهُمْ بِجَنَّتِي وَنَارِي ، فَتَنْطَلِقُ الشَّيَاطِينُ فَيَدْخُلُ عَلَى الرَّجُلِ أَكْثَرَ مِنْ مِائَةِ شَيْطَانٍ فَيَتَمَثَّلُونَ لَهُ بِصُورَةِ وَالِدِهِ ، وَوَلَدِهِ ، وَإِخْوَتِهِ ، وَمَوَالِيهِ ، وَرَفِيقِهِ ، فَيَقُولُونَ : يَا فُلانُ ، أَتَعْرِفُنَا ؟ فَيَقُولُ لَهُمُ الرَّجُلُ : نَعَمْ ، هَذَا أَبِي ، وَهَذِهِ أُمِّي ، وَهَذِهِ أُخْتِي ، وَهَذَا أَخِي ، وَيَقُولُ الرَّجُلُ : مَا نَبَأُكُمْ ؟ فَيَقُولُونَ : بَلْ أَنْتَ فَأَخْبِرْنَا مَا نَبَأُكَ ؟ فَيَقُولُ الرَّجُلُ : إِنَّا قَدْ أُخْبِرْنَا أَنَّ عَدُوَّ اللَّهِ الدَّجَّالَ قَدْ خَرَجَ ، فَتَقُولُ لَهُ الشَّيَاطِينُ : مَهْلا ، لا تَقُلْ هَذَا ، فَإِنَّهُ رَبُّكُمْ يُرِيدُ الْقَضَاءَ فِيكُمْ ، هَذِهِ جَنَّتُهُ قَدْ جَاءَ بِهَا وَنَارُهُ ، وَمَعَهُ الأَنْهَارُ وَالطَّعَامُ ، فَلا طَعَامَ إِلا مَا كَانَ قِبَلَهُ إِلا مَا شَاءَ اللَّهُ ، فَيَقُولُ الرَّجُلُ : كَذَبْتُمْ ، مَا أَنْتُمْ إِلا شَيَاطِينَ ، وَهُوَ الْكَذَّابُ ، قَدْ بَلَغَنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ حَدَّثَ حَدِيثَكُمْ ، وَحَذَّرَنَا وَأَنْبَأَنَا بِهِ ، فَلا مَرْحَبًا بِكُمْ ، أَنْتُمُ الشَّيَاطِينُ ، وَهُوَ عَدُوُّ اللَّهِ ، وَلَيَسُوقَنَّ اللَّهُ عِيسَى ابْنَ مَرْيَمَ حَتَّى يَقْتُلَهُ ، فَيَخْسَئُوا فَيَنْقَلِبُوا خَائِبِينَ " ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِنَّمَا أُحَدِّثُكُمْ هَذَا لِتَعْقِلُوهُ وَتَفْقَهُوهُ وَتَعُوهُ ، وَاعْمَلُوا عَلَيْهِ ، وَحَدِّثُوا بِهِ مَنْ خَلْفَكُمْ ، فَلْيُحَدِّثِ الآخَرُ الآخَرَ ، فَإِنَّ فِتْنَتَهُ أَشَدُّ الْفِتَنِ "

The enemy of Allah, the Dajjal, will emerge. He will have with him forces comprised of Jews and various kinds of people. He will have heaven and fire and will kill many men and bring them back to life. He will have with him a mountain of bread and a stream of water. I caution you about him; he will emerge in the condition that he will be one-eyed and on his forehead would be written *kafir* which every person, whether literate or otherwise, would be able to read. His heaven would in reality be fire and his fire would be heaven. He would be the lying Messiah (or the imposter Messiah). 13,000 Jewish women will follow him. May Allah have mercy on that person who will forbid his foolish ones from obeying him (the Dajjal) and with him (that warner) would be the power of the Qur'an. The Dajjal will bring intense difficulties; devils from the east and the west will come to him and offer their services to him. The Dajjal will say to them: 'Go and inform the people that I am their Lord and that I have brought heaven and hell with me'. Those devils will go and more than 100 would come to one

> person; in front of a person his father, child, brothers, relatives and close ones will come and say to him: 'O so and so, do you recognize us?' That person will say: 'Yes, this is my father, this is my mother, this is my sister, this is my brother'. That person will ask them: 'What is the news with you?' They will ask him: 'What do you know?' That person will say: 'We have been informed that the enemy of Allah, the Dajjal, has emerged' so the devils (in the form of relatives) will say: 'Keep quiet, do not say like this; he is your Lord and has come to decide among you. This is his heaven which he has brought with him and this is his hell and he has rivers and food'. There would be no other food (i.e. there would be shortage of food) other than what is with the Dajjal 'except what Allah wills'. That person will say: 'You are lying, you are in fact devils and that the Dajjal is a liar and we have been informed that the Messenger of Allah (ﷺ) informed us about your matter and has made us aware and cautioned us; there is no welcoming for these devils. That is the Dajjal, the enemy of Allah, and Allah will surely send Eisa b. Maryam so that he kills the Dajjal'. That devil will become hopeless and defeated and return. I am informing you about this so that you understand, ponder, memorise and follow it and inform your children and everyone informs the following ones for surely the fitna of the Dajjal is severest. [Nu'aym b. Hammad's Kitab al-Fitan 1502]

Although the Hadith is sound in its chain, it has a slight oddity to it which is included only in this Hadith and not in others which is that the Dajjal will kill many men and bring them back to life. All other Hadiths speak of the Dajjal killing one man (at Madina) by cutting him in half and then bringing him back to life and from the overall Hadith corpus, we get the impression that his bringing back to life would be a one-off incident. The

portion of the Dajjal bringing to life many men is an odd addition not corroborated by other Hadiths and may have been an error on the part of a narrator. This portion is hence *shaaz.*

What we learn from this chapter is that he would bring some *miracles* with him. His water and fire may either be illusions and deceptions or these may be real satanic work.

Another important lesson learnt is that hiding faith in one's heart would not be an option where one may verbally declare allegiance to the Dajjal but keep faith in the heart. Hence, you are either with the Dajjal or against him with no other option in between.

MORE OF THE DAJJAL'S *POWERS*

Let us take a look at some of the *powers* that the Dajjal would have:

النَّوَّاسَ بْنَ سَمْعَانَ الْكِلاَبِيَّ، قَالَ قُلْنَا فَمَا إِسْرَاعُهُ فِي الأَرْضِ قَالَ " كَالْغَيْثِ اشْتَدَّ
بِهِ الرِّيحُ " . قَالَ " فَيَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ وَيُؤْمِنُونَ بِهِ فَيَأْمُرُ السَّمَاءَ
أَنْ تُمْطِرَ فَتُمْطِرَ وَيَأْمُرُ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ وَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا
كَانَتْ ذُرًى وَأَسْبَغَهُ ضُرُوعًا وَأَمَدَّهُ خَوَاصِرَ ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ
قَوْلَهُ فَيَنْصَرِفُ عَنْهُمْ فَيُصْبِحُونَ مُمْحِلِينَ مَا بِأَيْدِيهِمْ شَىْءٌ ثُمَّ يَمُرُّ بِالْخَرِبَةِ فَيَقُولُ
لَهَا أَخْرِجِي كُنُوزَكِ فَيَنْطَلِقُ فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ ثُمَّ يَدْعُو رَجُلاً مُمْتَلِئًا
شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ ضَرْبَةً فَيَقْطَعُهُ جِزْلَتَيْنِ رَمْيَةَ الْغَرَضِ ثُمَّ يَدْعُوهُ فَيُقْبِلُ يَتَهَلَّلُ
وَجْهُهُ يَضْحَكُ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ عِيسَى ابْنَ مَرْيَمَ فَيَنْزِلُ عِنْدَ الْمَنَارَةِ
الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ إِذَا طَأْطَأَ
رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ يَنْحَدِرُ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ وَلاَ يَحِلُّ لِكَافِرٍ أَنْ يَجِدَ رِيحَ نَفَسِهِ إِلاَّ
مَاتَ وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ فَيَنْطَلِقُ حَتَّى يُدْرِكَهُ عِنْدَ بَابِ لُدٍّ فَيَقْتُلُهُ
ثُمَّ يَأْتِي نَبِيُّ اللَّهِ عِيسَى قَوْمًا قَدْ عَصَمَهُمُ اللَّهُ فَيَمْسَحُ وُجُوهَهُمْ وَيُحَدِّثُهُمْ
بِدَرَجَاتِهِمْ فِي الْجَنَّةِ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ أَوْحَى اللَّهُ إِلَيْهِ يَا عِيسَى إِنِّي قَدْ أَخْرَجْتُ
عِبَادًا لِي لاَ يَدَانِ لأَحَدٍ بِقِتَالِهِمْ وَأَحْرِزْ عِبَادِي إِلَى الطُّورِ . وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ
وَهُمْ كَمَا قَالَ اللَّهُ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ الطَّبَرِيَّةِ

فَيَشْرَبُونَ مَا فِيهَا ثُمَّ يَمُرُّ آخِرُهُمْ فَيَقُولُونَ لَقَدْ كَانَ فِي هَذَا مَاءٌ مَرَّةً وَيَحْضُرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ لأَحَدِكُمُ الْيَوْمَ فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ فَيُصْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ . وَيَهْبِطُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ فَلاَ يَجِدُونَ مَوْضِعَ شِبْرٍ إِلاَّ قَدْ مَلأَهُ زَهَمُهُمْ وَنَتْنُهُمْ وَدِمَاؤُهُمْ فَيَرْغَبُونَ إِلَى اللَّهِ سُبْحَانَهُ فَيُرْسِلُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ الْبُخْتِ فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ ثُمَّ يُرْسِلُ اللَّهُ عَلَيْهِمْ مَطَرًا لاَ يُكِنُّ مِنْهُ بَيْتُ مَدَرٍ وَلاَ وَبَرٍ فَيَغْسِلُهُ حَتَّى يَتْرُكَهُ كَالزَّلَقَةِ ثُمَّ يُقَالُ لِلأَرْضِ أَنْبِتِي ثَمَرَتَكِ وَرُدِّي بَرَكَتَكِ فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ فَتُشْبِعُهُمْ وَيَسْتَظِلُّونَ بِقِحْفِهَا وَيُبَارِكُ اللَّهُ فِي الرِّسْلِ حَتَّى إِنَّ اللِّقْحَةَ مِنَ الإِبِلِ تَكْفِي الْفِئَامَ مِنَ النَّاسِ وَاللِّقْحَةَ مِنَ الْبَقَرِ تَكْفِي الْقَبِيلَةَ وَاللِّقْحَةَ مِنَ الْغَنَمِ تَكْفِي الْفَخِذَ . فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ عَلَيْهِمْ رِيحًا طَيِّبَةً فَتَأْخُذُ تَحْتَ آبَاطِهِمْ فَتَقْبِضُ رُوحَ كُلِّ مُسْلِمٍ وَيَبْقَى سَائِرُ النَّاسِ يَتَهَارَجُونَ كَمَا تَتَهَارَجُ الْحُمُرُ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ "

Nawwas b. Sam'an al-Kilabi said: We said: 'How fast will he move through the earth?' The Prophet (ﷺ) said: 'Like a rain cloud driven by the wind. He will come to some people and call them, and they will respond and believe in him. Then he will command the sky to rain and it will rain, and he will command the earth to produce vegetation and it will do so, and their flocks will come back in the evening with their humps taller, their udders fuller and their flanks fatter than they have ever been. Then he will come to some (other) people and call them, and they will reject him, so he will turn away from them and they will suffer drought and be left with nothing. Then he will pass through the wasteland and will say: ‘Bring forth your treasures’, then go away, and its treasures will follow him like a swarm of bees. Then he will call a man brimming with youth and will strike him with a sword and cut him in two. He will put the two pieces as far apart as the distance between an archer and his target. Then he will call him and he will come with his face shining, laughing. While they are like that, Allah will send 'Eisa b. Maryam, who will come down at the white minaret in the east of Damascus, wearing two off-white clothes (i.e. Mahrud [lightly dyed with saffron]), resting his hands on the wings of two angels. When he lowers his head, beads of perspiration will fall

from it. Every disbeliever who smells the fragrance of his breath will die, and his breath will reach as far as his eye can see. Then he will set out and catch up with him (the Dajjal) at the gate of Ludd, and will kill him.

[Sunan Ibn Majah 4075 – the full Hadith is very lengthy and describes events after the Dajjal is killed; however, that portion has not been presented here; a brief portion of this narration is found in Sahih Ibn Hibban 6815 as well, and the killing at Ludd is mentioned in Nu'aym b. Hammad's Kitab al-Fitan 1543, 1544, and 1545]

The above Hadith mentions his travels to be *like a rain cloud driven by the wind* indicating that he would travel very fast as also confirmed by Abdullah b. Mas'ud:

عَنْ خَيْثَمَةَ ، قَالَ : قَالُوا : لَوْ خَرَجَ الدَّجَّالُ لَفَعَلْنَا , فَقَالَ عَبْدُ اللَّهِ : لَوْ أَصْبَحَ بِبَابِلَ لَشَكَوْتُمُ الْحَفَا مِنَ السُّرْعَةِ

Khaythamah said: The Dajjal was being discussed when Abdullah (Ibn Mas'ud) was around and they said: If the Dajjal emerges, we will stone him. Abdullah said: If the Dajjal comes out from Iraq in the morning, some of them would complain about his speed.

[Musannaf Ibn Abi Shayba 36874, Mu'jam al-Kabeer of Tabarani 8432; a similar narration is found in Musannaf Ibn Abi Shayba 36851 and 36874]

This may be referring to an airplane as also indicated by the following Hadiths:

رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : يَخْرُجُ الدَّجَّالُ عَلَى حِمَارٍ , رِجْسٌ عَلَى رِجْسٍ

A man from the Sahaba said: The Dajjal will emerge upon a mule; abomination upon abomination. [Musannaf Ibn Abi Shayba 36870]

> يخرج الدجال على حمار أقمر ما بين أذنيه سبعون باعا
>
> The Dajjal will come out on a white mule, the distance between its ears is 70 baa' (around 6 ft.).
>
> [Al-Bayhaqi in Kitab il-Ba'th wan-Nushoor and Musannaf Ibn Abi Shayba 36869 with a slight variation in words. Nu'aym b. Hammad's Kitab al-Fitan 1523, 1524 and 1525 present a somewhat similar narration from a Sahabi stating that the shadow of the ear of the Dajjal's donkey will cover several people indicating that the wings of the airplane will be wide]

The ride of the Dajjal would be around 420 feet (128 meters) from right to left (one wing to the other). We have discussed under the chapter '*Will technology collapse before/during/after the Dajjal's time?*' in terms of to how to understand such Hadiths; whether we take them literally or to understand them otherwise. For a detailed discussion, visit that chapter – this Hadith, however, may be more than a simple literal versus figurative issue.

The aircraft with the largest wingspan ever constructed, till the time of writing this book, is almost 320 feet, just 100 feet less than the measurement defined in the Hadith. There are other airplanes still used that are close to 290 feet, around 130 feet less than the measurements defined in the Hadith. Now, this either means that the ride of the the Dajjal has not been invented yet or it may mean that the measurements are neither exact nor essential.

The unit of measurement baa' defined in the Hadith is usually translated as 6 feet for convenience; however, its correct definition is the distance between the two hands when stretched out. It is an informal and unspecific amount and hence, the statement of the Prophet (ﷺ) - *the distance between*

its ears is 70 baa' – may refer to a very large figure instead of an exact 420 feet.

Moreover, as we shall see below under the chapter '*Followers of the Dajjal*', the term 70,000 is not an exact figure but a large figure used to denote a large quantity. The Hadith from *Musannaf Ibn Abi Shayba 36869* uses the term *seventy thousand* instead of baa' thereby confirming our understanding that the figures are not exact. The usage of the number 70 in Hadiths may also be similar.[1] Therefore, what we can safely conclude from the Hadith is that the Dajjal would have a very big white colored ride on/in which he would fly at a very fast speed.

Regarding the Dajjal *ordering* rain, the Hadith does not mention that vegetation would grow immediately and may even take place after some time for the natural process of water and irrigation to take place; however, it does mention that water would fall upon his *order*. This is essential to know because it implies that the *powers* of the Dajjal would not be *magical* all the time and that when one reads some of these *powers* they should be understood in their right place; some of these may be tricks and deceptions while others may be scientific that may include technology such as weather control.

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْكِلاَبِيِّ، قَالَ ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم
الدَّجَّالَ فَقَالَ " إِنْ يَخْرُجْ وَأَنَا فِيكُمْ فَأَنَا حَجِيجُهُ دُونَكُمْ وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ فَامْرُؤٌ
حَجِيجُ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ
سُورَةِ الْكَهْفِ فَإِنَّهَا جِوَارُكُمْ مِنْ فِتْنَتِهِ " . قُلْنَا وَمَا لُبْثُهُ فِي الأَرْضِ قَالَ " أَرْبَعُونَ يَوْمًا
يَوْمٌ كَسَنَةٍ وَيَوْمٌ كَشَهْرٍ وَيَوْمٌ كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ " . فَقُلْنَا يَا رَسُولَ اللَّهِ
هَذَا الْيَوْمُ الَّذِي كَسَنَةٍ أَتَكْفِينَا فِيهِ صَلاَةُ يَوْمٍ وَلَيْلَةٍ قَالَ " لاَ اقْدُرُوا لَهُ قَدْرَهُ ثُمَّ يَنْزِلُ
عِيسَى ابْنُ مَرْيَمَ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ فَيُدْرِكُهُ عِنْدَ بَابِ لُدٍّ فَيَقْتُلُهُ "

Al-Nawwas b. Sam'an al-Kilabi said: The Messenger of Allah (ﷺ) mentioned the Dajjal saying: If he comes forth while I am among you I shall be the one who will dispute with him on your behalf, but if he comes forth when I am not among you, a man must dispute on his

own behalf, and Allah will take my place in looking after every Muslim. Those of you who live up to his time should recite over him the opening verses of Surat al-Kahf, for they are your protection from his trial. We asked: How long will he remain on the earth? He replied: Forty days, one like a year, one like a month, one like a week, and rest of his days like yours. We asked: Messenger of Allah, will one day's prayer suffice us in this day which will be like a year ? He replied: No, you must make an estimate of its extent. Then Eisa son of Maryam will descend at the white minaret to the east of Damascus. He will then catch him up at the date of Ludd and kill him.

[Sunan Abi Dawud 4321; a brief portion of the Hadith is also narrated by Musannaf Ibn Abi Shayba 36801]

The Dajjal would be killed at Ludd (Lod) where he would be trying to escape from.

يَقْتُلُ ابْنُ مَرْيَمَ الدَّجَّالَ بِبَابِ لُدٍّ

I heard the Messenger of Allah (ﷺ) saying: 'Eisa b. Maryam will kill the Dajjal at the gate of Ludd.

[Jami' al-Tirmizi 2244, Sahih Ibn Hibban 6811; similar narrations are found in Musannaf Ibn Abi Shayba 36868, 36868 and Musannaf Abdul Razzaq 20835]



It is interesting to note that there are people who consider the Dajjal the rightful Messiah and Eisa (عليه السلام) to be an imposter and if we look at their description of their Mahdi and Messiah, it fits right into the description of the

Dajjal. Picture taken from Wikipedia: Ben Gurion Airport.

The following narration is interesting which shows that the death of the Dajjal would be sad for someone as that guy would be Eisa (Jesus) according to them:

> عن سالم عن أبيه أن أن عمر سأل رجلا من اليهود عن شئ ، فحدثه ، فصدقه عمر ، فقال له عمر : قد بلوت صدقك فأخبرني عن الدجال ، قال : وإله اليهود ليقتلنه ابن مريم بفناء لد
>
> Abu Salim narrated that Umar asked a Jewish man about a thing: 'Tell me the truth about the Dajjal'. He (the Jew) said: 'The God of the Jews will kill son of Maryam at the gate of Ludd (Lod)'. [Musannaf Abdul Razzaq 20836, Musannaf Ibn Abi Shayba 36827]

Before some further *powers* of the Dajjal are discussed, a misunderstanding must be clarified that some people have developed regarding the color of the dress of Eisa (عليه السلام). This is partially due to bad translation. The color described is *mahrood* (off-white) and not *asfar* (yellow). These words are important to remember.

> أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ أَخْبَرَهُ قَالَ رَأَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَىَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ فَقَالَ " إِنَّ هَذِهِ مِنْ ثِيَابِ الْكُفَّارِ فَلاَ تَلْبَسْهَا "
>
> 'Abdullah b. 'Amr b. al-As reported: Allah's Messenger (ﷺ) saw me wearing two clothes dyed in saffron. whereupon he said: These are the clothes (usually worn by) the non-believers, so do not wear them. [Sahih Muslim 2077 i]



Dying clothes in saffron is not what is forbidden but the color that may result from it. Moreover, to call this color yellow would be incorrect.

If someone wants to translate any of these colous as yellow, then that is their call but this must be done with precaution, disclaimers, and detailed explanations. The Prophet (ﷺ) disallowed wearing *mafdam* and *mafdam* is something that is filled with red safflower dye.[2] The saffron color that results in similitude to the traditional dress of other religions is what is forbidden. [Picture source: http://bit.ly/2fBD2g9 | http://bit.ly/2wuF1dO | http://bit.ly/2hLj1Jj]

Having said this, it must be stated that even wearing read is not outright forbidden and it is reported that the Prophet (ﷺ) wore red occasionally.[3] It is permissible to wear red clothes if the red is combined with another color; it is not permissible to wear plain red, because the Prophet (ﷺ) forbade doing so.

This is important to clarify because Eisa (عليه السلام) would not be dressed like this and he would be wearing light off-white colored clothes.

Below are more Hadiths that describe some of the powers of the Dajjal:

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ فَكَانَ أَكْثَرُ خُطْبَتِهِ حَدِيثًا حَدَّثَنَاهُ عَنِ الدَّجَّالِ وَحَذَّرَنَاهُ فَكَانَ مِنْ قَوْلِهِ أَنْ قَالَ " إِنَّهُ لَمْ تَكُنْ فِتْنَةٌ فِي الأَرْضِ مُنْذُ ذَرَأَ اللَّهُ ذُرِّيَّةَ آدَمَ أَعْظَمَ مِنْ فِتْنَةِ الدَّجَّالِ وَإِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا إِلاَّ حَذَّرَ أُمَّتَهُ الدَّجَّالَ وَأَنَا آخِرُ الأَنْبِيَاءِ وَأَنْتُمْ آخِرُ الأُمَمِ وَهُوَ خَارِجٌ فِيكُمْ لاَ مَحَالَةَ وَإِنْ يَخْرُجْ وَأَنَا بَيْنَ ظَهْرَانَيْكُمْ فَأَنَا حَجِيجٌ لِكُلِّ مُسْلِمٍ وَإِنْ يَخْرُجْ مِنْ بَعْدِي فَكُلٌّ امْرِئٍ حَجِيجُ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ وَإِنَّهُ يَخْرُجُ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ فَيَعِيثُ يَمِينًا وَيَعِيثُ شِمَالاً . يَا عِبَادَ اللَّهِ أَيُّهَا النَّاسُ فَاثْبُتُوا فَإِنِّي سَأَصِفُهُ لَكُمْ صِفَةً لَمْ يَصِفْهَا إِيَّاهُ نَبِيٌّ قَبْلِي إِنَّهُ يَبْدَأُ فَيَقُولُ أَنَا نَبِيٌّ وَلاَ نَبِيَّ بَعْدِي ثُمَّ يُثَنِّي فَيَقُولُ أَنَا رَبُّكُمْ . وَلاَ تَرَوْنَ رَبَّكُمْ حَتَّى تَمُوتُوا وَإِنَّهُ أَعْوَرُ وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ وَإِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرَؤُهُ كُلُّ مُؤْمِنٍ كَاتِبٍ أَوْ غَيْرِ كَاتِبٍ وَإِنَّ مِنْ فِتْنَتِهِ أَنَّ مَعَهُ جَنَّةً وَنَارًا فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ فَمَنِ ابْتُلِيَ بِنَارِهِ فَلْيَسْتَغِثْ بِاللَّهِ وَلْيَقْرَأْ فَوَاتِحَ الْكَهْفِ فَتَكُونَ عَلَيْهِ بَرْدًا وَسَلاَمًا كَمَا كَانَتِ النَّارُ عَلَى إِبْرَاهِيمَ وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَقُولَ لأَعْرَابِيٍّ أَرَأَيْتَ إِنْ بَعَثْتُ لَكَ أَبَاكَ وَأُمَّكَ أَتَشْهَدُ أَنِّي رَبُّكَ فَيَقُولُ نَعَمْ . فَيَتَمَثَّلُ لَهُ

شَيْطَانَانِ فِي صُورَةِ أَبِيهِ وَأُمِّهِ فَيَقُولاَنِ يَا بُنَىَّ اتَّبِعْهُ فَإِنَّهُ رَبُّكَ . وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يُسَلَّطَ عَلَى نَفْسٍ وَاحِدَةٍ فَيَقْتُلَهَا وَيَنْشُرَهَا بِالْمِنْشَارِ حَتَّى يُلْقَى شِقَّتَيْنِ ثُمَّ يَقُولُ انْظُرُوا إِلَى عَبْدِي هَذَا فَإِنِّي أَبْعَثُهُ الآنَ ثُمَّ يَزْعُمُ أَنَّ لَهُ رَبًّا غَيْرِي . فَيَبْعَثُهُ اللَّهُ وَيَقُولُ لَهُ الْخَبِيثُ مَنْ رَبُّكَ فَيَقُولُ رَبِّيَ اللَّهُ وَأَنْتَ عَدُوُّ اللَّهِ أَنْتَ الدَّجَّالُ وَاللَّهِ مَا كُنْتُ بَعْدُ أَشَدَّ بَصِيرَةً بِكَ مِنِّي الْيَوْمَ " . وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَأْمُرَ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ وَيَأْمُرَ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَىِّ فَيُكَذِّبُونَهُ فَلاَ تَبْقَى لَهُمْ سَائِمَةٌ إِلاَّ هَلَكَتْ وَإِنَّ مِنْ فِتْنَتِهِ أَنْ يَمُرَّ بِالْحَىِّ فَيُصَدِّقُونَهُ فَيَأْمُرَ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ وَيَأْمُرَ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ حَتَّى تَرُوحَ مَوَاشِيهِمْ مِنْ يَوْمِهِمْ ذَلِكَ أَسْمَنَ مَا كَانَتْ وَأَعْظَمَهُ وَأَمَدَّهُ خَوَاصِرَ وَأَدَرَّهُ ضُرُوعًا وَإِنَّهُ لاَ يَبْقَى شَىْءٌ مِنَ الأَرْضِ إِلاَّ وَطِئَهُ وَظَهَرَ عَلَيْهِ إِلاَّ مَكَّةَ وَالْمَدِينَةَ لاَ يَأْتِيهِمَا مِنْ نَقْبٍ مِنْ نِقَابِهِمَا إِلاَّ لَقِيَتْهُ الْمَلاَئِكَةُ بِالسُّيُوفِ صَلْتَةً حَتَّى يَنْزِلَ عِنْدَ الظُّرَيْبِ الأَحْمَرِ عِنْدَ مُنْقَطَعِ السَّبَخَةِ فَتَرْجُفُ الْمَدِينَةُ بِأَهْلِهَا ثَلاَثَ رَجَفَاتٍ فَلاَ يَبْقَى مُنَافِقٌ وَلاَ مُنَافِقَةٌ إِلاَّ خَرَجَ إِلَيْهِ فَتَنْفِي الْخَبَثَ مِنْهَا كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ وَيُدْعَى ذَلِكَ الْيَوْمُ يَوْمَ الْخَلاَصِ " . فَقَالَتْ أُمُّ شَرِيكٍ بِنْتُ أَبِي الْعُكَرِ يَا رَسُولَ اللَّهِ فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ قَالَ " هُمْ يَوْمَئِذٍ قَلِيلٌ وَجُلُّهُمْ بِبَيْتِ الْمَقْدِسِ وَإِمَامُهُمْ رَجُلٌ صَالِحٌ فَبَيْنَمَا إِمَامُهُمْ قَدْ تَقَدَّمَ يُصَلِّي بِهِمُ الصُّبْحَ إِذْ نَزَلَ عَلَيْهِمْ عِيسَى ابْنُ مَرْيَمَ الصُّبْحَ فَرَجَعَ ذَلِكَ الإِمَامُ يَنْكُصُ يَمْشِي الْقَهْقَرَى لِيَتَقَدَّمَ عِيسَى يُصَلِّي بِالنَّاسِ فَيَضَعُ عِيسَى يَدَهُ بَيْنَ كَتِفَيْهِ ثُمَّ يَقُولُ لَهُ تَقَدَّمْ فَصَلِّ فَإِنَّهَا لَكَ أُقِيمَتْ . فَيُصَلِّي بِهِمْ إِمَامُهُمْ فَإِذَا انْصَرَفَ قَالَ عِيسَى عَلَيْهِ السَّلاَمُ افْتَحُوا الْبَابَ . فَيُفْتَحُ وَوَرَاءَهُ الدَّجَّالُ مَعَهُ سَبْعُونَ أَلْفَ يَهُودِيٍّ كُلُّهُمْ ذُو سَيْفٍ مُحَلًّى وَسَاجٍ فَإِذَا نَظَرَ إِلَيْهِ الدَّجَّالُ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ وَيَنْطَلِقُ هَارِبًا وَيَقُولُ عِيسَى عَلَيْهِ السَّلاَمُ إِنَّ لِي فِيكَ ضَرْبَةً لَنْ تَسْبِقَنِي بِهَا . فَيُدْرِكُهُ عِنْدَ بَابِ اللُّدِّ الشَّرْقِيِّ فَيَقْتُلُهُ فَيَهْزِمُ اللَّهُ الْيَهُودَ فَلاَ يَبْقَى شَىْءٌ مِمَّا خَلَقَ اللَّهُ يَتَوَارَى بِهِ يَهُودِيٌّ إِلاَّ أَنْطَقَ اللَّهُ ذَلِكَ الشَّىْءَ لاَ حَجَرَ وَلاَ شَجَرَ وَلاَ حَائِطَ وَلاَ دَابَّةَ - إِلاَّ الْغَرْقَدَةَ فَإِنَّهَا مِنْ شَجَرِهِمْ لاَ تَنْطِقُ - إِلاَّ قَالَ يَا عَبْدَ اللَّهِ الْمُسْلِمَ هَذَا يَهُودِيٌّ فَتَعَالَ اقْتُلْهُ "

Allah will take care of every Muslim on my behalf. He will emerge from Al-Khallah, between Sham and Iraq, and will wreak havoc right and left. O slaves of Allah, remain steadfast. I will describe him to you in a manner in which none of the prophets has described him before me. He will start by saying "I am a Prophet," and there is no prophet after me. Then a second time he will say: "I am your Lord." But you will not see your Lord until you die.[4] He is one-eyed, and your Lord is not one-eyed, and written between his eyes is 'Kafir'. Every believer will read it, whether he is literate or illiterate. Part of his fitna will be that he will have with him a Paradise and a Hell, but his Hell will be a Paradise and his Paradise a Hell. Whoever is tested with his fire (hell), let him seek the help of Allah and recite the first (10) verses of al-Kahf (18th chapter of the Qur'an), then it will be cool and safe for him, as the fire was for Ibrahim. Part of his Fitnah

will be that he will say to a Bedouin: "What do you think, if I resurrect your father and mother for you, will you bear witness that I am your Lord?" He will say: "Yes." Then two devils will appear to him in the form of his father and mother and will say: "O my son, follow him, for he is your Lord." And part of his Fitnah will be that he will overpower a single soul and kill him, then he will cut him with a saw until he falls in two pieces. Then he will say: "Look at this slave of mine; I will resurrect him now, then he will claim that he has a Lord other than me." Then Allah will resurrect him and the evil one will say to him: "Who is your Lord?" and he will say: "Allah is my Lord, and you are the enemy of Allah, you are the Dajjal. By Allah, I have never had more insight about you than I have today." 'Part of his Fitnah will be that he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so. And part of his Fitnah will be that he will pass by a clan and they will disbelieve in him, so all their flocks will perish and none will be left. And part of his Fitnah will be that he will pass by a clan who will believe in him, so he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so, until their flocks will come back in the evening of that day, bigger and fatter than they have ever been, with their flanks stretched and their udders full of milk. There will be no part of the earth left that he does not enter and prevail over, except for Makkah and Madinah, for he will not approach them on any of their mountain paths but he will be met by angels with unsheathed swords, until he will stop at the red hill at the end of the marsh. Then Madinah will be shaken with its people three times, and no hypocrite, male or female, will be left; all will come out to him. Thus it will be cleansed of impurity just as the bellow cleanses the iron

of dross. And that day will be called the Day of Deliverance.' "Umm Sharik bint Abi 'Ukar said: 'O Messenger of Allah, where will the Arabs be that day?' He said: 'On that day they will be few, and most of them will be in Baitul-Maqdis (Jerusalem), and their leader will be a righteous man. When their leader has stepped forward to lead them in the morning prayer, 'Eisa b. Maryam will come down to them. Their leader will step backwards so that 'Eisa can come forward and lead the people in prayer, but 'Eisa will place his hand between his shoulders and say to him: "Go forward and pray, for the Iqamah was given for you." Then their leader will lead them in prayer. When he has finished, Eisa will say: "Open the gate." So they will open it and behind it will be the Dajjal with seventy thousand Jews, each of them carrying an adorned sword and wearing a greenish cloak. When the Dajjal looks at him, he will start to melt as salt melts in water. He will run away, and Eisa will say: "I have only one blow for you, which you will not be able to escape!" He will catch up with him at the eastern gate of Ludd (in modern day Israel), and will kill him.[5] Then Allah will defeat the Jews, and there will be nothing left that Allah has created which the Jews will be able to hide behind, except that Allah will cause it to speak - no stone, no tree, no wall, no animal - except for al-Gharqad (the box-thorn), for it is one of their trees, and will not speak - except that it will say: "O Muslim slave of Allah, here is a Jews, come and kill him!"

[Sunan Ibn Majah 4077 – although the Hadith is slightly weak in chain, this portion has been affirmed by other authentic Hadiths which is why it is included here. The portion not affirmed by other Hadiths is not included]

The Hadith below is similar to the one above:

عَنِ أسْمَاءَ بِنْتِ يَزِيدَ الأَنْصَارِيَّةِ ، قَالَتْ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِي فَذَكَرَ الدَّجَّالَ ، فَقَالَ : " إِنَّ بَيْنَ يَدَيْهِ ثَلاثَ سِنِينَ : سَنَةٌ تُمْسِكُ السَّمَاءُ ثُلُثَ قَطْرِهَا ، وَالأَرْضُ ثُلُثَ نَبَاتِهَا ، وَالثَّانِيَةُ تُمْسِكُ السَّمَاءُ ثُلُثَيْ قَطْرِهَا ، وَالأَرْضُ ثُلُثَيْ نَبَاتِهَا ، وَالثَّالِثَةُ تُمْسِكُ السَّمَاءُ قَطْرَهَا كُلَّهُ ، وَالأَرْضُ نَبَاتَهَا كُلَّهُ ، فَلا تَبْقَى ذَاتُ ظِلْفٍ ، وَلا ذَاتُ ضِرْسٍ مِنَ الْبَهَائِمِ إِلا هَلَكَتْ ، وَإِنَّ مِنْ أَشَدِّ النَّاسِ فِتْنَةً أَنَّهُ يَأْتِي الأَعْرَابِيَّ ، فَيَقُولُ : أَرَأَيْتَ إِنْ أَحْيَيْتُ لَكَ إِبِلا ، أَلَسْتَ تَعْلَمُ أَنَّنِي رَبُّكَ ؟ ، قَالَ : فَيَقُولُ : بَلَى ، فَيَتَمَثَّلُ لَهُ الشَّيْطَانُ نَحْوَ إِبِلِهِ كَأَحْسَنِ مَا تَكُونُ ضُرُوعًا ، وَأَعْظَمِهِ أَسْنِمَةً ، قَالَ : وَيَأْتِي الرَّجُلَ قَدْ مَاتَ أَخُوهُ وَمَاتَ أَبُوهُ ، فَيَقُولُ : أَرَأَيْتَ إِنْ أَحْيَيْتُ لَكَ أَبَاكَ وَأَحْيَيْتُ لَكَ أَخَاكَ ، أَلَيْسَ تَعْلَمُ أَنِّي رَبُّكَ ؟ ، فَيَقُولُ : بَلَى ، فَيَتَمَثَّلُ لَهُ الشَّيْطَانُ نَحْوَ أَبِيهِ وَنَحْوَ أَخِيهِ"

Asma bint Yazid said: The Messenger of Allah (ﷺ) was in my home when the Dajjal was discussed and he said: Before him are three years, in the first year the sky will withhold 1/3 of rain and the earth 1/3 of its produce, in the second year the sky will withhold 2/3 of rain and the earth 2/3 of its produce, and the third year the sky will withhold all the rain and the earth will withhold all its produce. At that time, there would be no livestock animal but would perish. Part of his Fitnah will be that he will say to a Bedouin: "What do you think, if I resurrect your camels, will you bear witness that I am your Lord?" He will say: "Yes." Then devils will take the form of his camels as they were or even healthier than before. He (the Dajjal) would go to a person whose brother and father would have been dead and say: If I resurrect your father and brother, will you bear witness that I am your Lord? He will say: Yes. Then devils will take the form of his father and brother.

[Al-Jami' of Ma'mar b. Rashid 1440 and Musnad Ahmad 28131; similar Hadiths are narrated in Musnad Ahmad 27021 and Nu'aym b. Hammad's Kitab al-Fitan 1465]

The narration in *Musannaf Abdul Razzaq* is the same as above with the following addition:

قالت : ثم خرج رسول الله صلى الله عليه وسلم لحاجة له ، ثم رجع ، قالت : والقوم في اهتمام وغم مما حدثهم به ، قالت : فأخذ بلحمتي الباب ، وقال :

مهيم أسماء ؟ قالت : قلت : يا رسول الله ! لقد خلعت أفئدتنا بذكر الدجال ، قال : إن يخرج وأنا حي فأنا حجيجه وإلا فإن ربي خليفتي من بعدي على كل مؤمن ، قالت أسماء : فقلت : يا رسول الله ! والله إنا لنعجن عجينتنا فما نخبزها حتى نجوع ، فكيف بالمؤمنين يومئذ ؟ قال : يجزئهم ما يجزئ أهل السماء من التسبيح والتقديس

She (Asma) said: Then the Messenger of Allah (ﷺ) went out for some work and returned and I said: The people are interested in knowing more and what happens next. Asma said: I took protection against the door and the Prophet (ﷺ) said: What's the matter Asma? She said: O Messenger of Allah (ﷺ)! We have extracted our hearts due to the mention of the Dajjal to which he said: If he comes out while I am alive, then I will tackle him on your behalf and if he comes after me, then my Lord will protect every faithful believer. Asma said: O Messenger of Allah (ﷺ)! By God, we knead our dough and we bake so as to not go hungry.[6] How will the believers be on that day? He said: They will consume from what the dwellers of heavens consume; from the *Tasbih* and *Taqdees* (i.e. glorification, praise, and remembrance of the Almighty).

[Musannaf Abdul Razzaq 20821; a similar narration is found in Nu'aym b. Hammad's Kitab al-Fitan 1498 and 1569]

In another narration, Asma related that the Messenger of Allah (ﷺ) said: 'As for whoever attends my gathering and hears my speech, then let the one who is present convey (my words) to the one who is absent. And know that Allah is well, perfect, and without defect and not one-eyed. He (the Dajjal) has an eye that is effaced, and written between his eyes is *kafir* which every believer will read, regardless of whether he is literate or illiterate'.

He would kill a person and bring him back to life:

سلمة بن الأكوع ، قال : أقبلت مع رسول الله صلى الله عليه وسلم من قبل العقيق ، حتى إذا كنا مع الثنية ، قال : " إني لأنظر إلى مواقع عدو الله المسيح ، إنه يقبل حتى ينزل من كذا ، حتى يخرج إليه الغوغاء ، ما من نقب من أنقاب المدينة إلا عليه ملك أو ملكان يحرسانه ، معه صورتان; صورة الجنة ، وصورة النار خضراء ، ومعه شياطين يتشبهون بالأموات ، يقول للحي : تعرفني؟ أنا أخوك ، أنا أبوك ، أنا ذو قرابة منك ، ألست قد مت؟ هذا ربنا فاتبعه . فيقضي الله ما شاء منه ، ويبعث الله له رجلا من المسلمين ، فيسكته ويبكته ، ويقول : هذا الكذاب يا أيها الناس ، لا يغرنكم ، فإنه كذاب ويقول باطلا ، وليس ربكم بأعور . فيقول : هل أنت متبعي؟ فيأتي ، فيشقه شقتين ، ويفصل ذلك ، ويقول : أعيده لكم؟ فيبعثه الله أشد ما كان تكذيبا له ، وأشد شتما ، فيقول : أيها الناس ، إنما رأيتم بلاء ابتليتم به ، وفتنة افتتنتم بها ، إن كان صادقا فليعدني مرة أخرى ، ألا هو كذاب . فيأمر به إلى هذه النار ، وهى صورة الجنة ، ثم يخرج قبل الشام

I see the places of the enemy of Allah, the Messiah (the Dajjal). He will travel here and there until he comes out to a mob (gathering of people). He will come towards Madina but there would be an angel or two angels at every entrance to protect it. The Dajjal will have with him the appearance/pictures of heaven and hell; with him would be devils in the shape and form of deceased people and would say to the living: ‘Do you recognize me, I am your brother/your father/your relative. Had I not died? He is our Lord, obey him’. Then Allah will decide what He wills. Then Allah will send a Muslim who will silence him and refute him and will say: ‘This is an extreme liar; do not be deceived O people, he is lying and your Lord is not one-eyed’. The Dajjal will ask him to obey him but he will refuse. the Dajjal will cut him into two pieces and he would be given the right/power to do so. Then he will say: ‘I will resurrect him for you’, then Allah will resurrect him and he will be more intense in his renunciation of the Dajjal. He will say: ‘O people! You are in a trial and tribulation; if he is truthful, let him resurrect me again or else he should be considered a big liar/deceiver’. The Dajjal will order for him to be put into the fire and it will be in the picture/appearance of heaven. Then he (the Dajjal) will

go near/towards Shaam (greater Syria). [Mu'jam al-Kabeer of Tabarani 6305]

A group of scholars — among whom are Ibn Hazm and al-Tahawi — hold that the Dajjal is a magician and charlatan, there being no reality to the things he makes people see; what the people see, then, is not reality, but rather imagined things. The Hadiths describe his powers in a similar way and besides having technology and charisma among others, he would be an expert magician.

The Dajjal would also claim to be Lord:

إن رأس الدجال من ورائه حبك حبك فمن قال أنت ربي افتتن ومن قال كذبت ربي
الله عليه توكلت فلا يضره أو قال فلا فتنة عليه

The head (hair) of the Dajjal would be curly from behind; whoever says to him you are my Rabb (Lord) has fallen into fitna and whoever rejects him saying/believing: 'My Rabb is Allah and I trust upon Him and turn towards Him, then he would not be harmed by it (the Dajjal's evil)'. [Musnad Ahmad 15826, Mustadrak 'ala al-Saheehayn lil Hakim 8551]

The following Hadith is similar:

بينا أنا وغلام من الأنصار نرمي في غرضين لنا على عهد رسول الله صلى الله
عليه وسلم حتى إذا كانت الشمس قيد رمحين أو ثلاثة في عين الناظر اسودت
حتى آضت كأنها تنومة قال فقال أحدنا لصاحبه انطلق بنا إلى المسجد فوالله
ليحدثن شأن هذه الشمس لرسول الله صلى الله عليه وسلم في أمته حدثا قال
فدفعنا إلى المسجد فإذا هو بارز قال ووافقنا رسول الله صلى الله عليه وسلم
حين خرج إلى الناس فاستقدم فقام بنا كأطول ما قام بنا في صلاة قط لا نسمع
له صوتا ثم ركع كأطول ما ركع بنا في صلاة قط لا نسمع له صوتا ثم فعل في
الركعة الثانية مثل ذلك فوافق تجلي الشمس جلوسه في الركعة الثانية قال
زهير حسبته قال فسلم فحمد الله وأثنى عليه وشهد أنه عبد الله ورسوله ثم
قال أيها الناس أنشدكم بالله إن كنتم تعلمون أني قصرت عن شيء من تبليغ
رسالات ربي عز وجل لما أخبرتموني ذاك فبلغت رسالات ربي كما ينبغي لها أن
تبلغ وإن كنتم تعلمون أني بلغت رسالات ربي لما أخبرتموني ذاك قال فقام رجال
فقالوا نشهد أنك قد بلغت رسالات ربك ونصحت لأمتك وقضيت الذي عليك ثم
سكتوا ثم قال أما بعد فإن رجالا يزعمون أن كسوف هذه الشمس وكسوف هذا
القمر وزوال هذه النجوم عن مطالعها لموت رجال عظماء من أهل الأرض وإنهم قد

كذبوا ولكنها آيات من آيات الله تبارك وتعالى يعتبر بها عباده فينظر من يحدث له منهم توبة وايم الله لقد رأيت منذ قمت أصلي ما أنتم لاقون في أمر دنياكم وآخرتكم وإنه والله لا تقوم الساعة حتى يخرج ثلاثون كذابا آخرهم الأعور الدجال ممسوح العين اليسرى كأنها عين أبي يحيى لشيخ حينئذ من الأنصار بينه وبين حجرة عائشة رضي الله تعالى عنها وإنها متى يخرج أو قال متى ما يخرج فإنه سوف يزعم أنه الله فمن آمن به وصدقه واتبعه لم ينفعه صالح من عمله سلف ومن كفر به وكذبه لم يعاقب بشيء من عمله وقال حسن الأشيب بسيئ من عمله سلف وإنه سيظهر أو قال سوف يظهر على الأرض كلها إلا الحرم وبيت المقدس وإنه يحصر المؤمنين في بيت المقدس فيزلزلون زلزالا شديدا ثم يهلكه الله تبارك وتعالى وجنوده حتى إن جذم الحائط أو قال أصل الحائط وقال حسن الأشيب وأصل الشجرة لينادي أو قال يقول يا مؤمن أو قال يا مسلم هذا يهودي أو قال هذا كافر تعال فاقتله قال ولن يكون ذلك كذلك حتى تروا أمورا يتفاقم شأنها في أنفسكم وتساءلون بينكم هل كان نبيكم ذكر لكم منها ذكرا وحتى تزول جبال على مراتبها ثم على أثر ذلك القبض

People! I am a human Messenger and I remind you of Allah; if you think that I have fallen short of proclaiming the message of the Lord, then alert me. I convey the message of the Lord the way it should be done so. Some people think that the eclipse of the sun and the moon and the movement of the stars from their places are due to the death of the great ones on earth so they have lied/erred. These are the signs of Allah; He alerts His people through these to see who takes heed and repents. While praying, I have seen that you cannot meet the afterlife in this world and the Day of Judgment would not arrive unless 30 liars (the Dajjals) appear the last of whom would be the Dajjal (the one eyed). His left eye would be blind as if it is the eye of Abu Yahya. When he comes out, he would think/proclaim that he is God; whoever affirms his claim and believes in him, then his past good would be of no use and whoever rejects his claim and disbelieves in him, then he would not be harmed by any of his past sin (i.e. his past sins would be forgiven). He will travel the world but would not be able to enter Haram (Makkah and Madina) and the sacred house (Jerusalem). He will chase people to Jerusalem and surround them. They (the believers) would be in intense difficulty that when the morning arrives, Eisa b. Maryam would be among them. Allah would cause

> defeat to the Dajjal and his forces till the wall and branch of a tree would call out a Muslim and say: There is a disbeliever hiding behind, kill him. This will never happen until your conditions are that you have greatness in your hearts and you ask one another: Did your prophet mention such a thing. When the mountains move from their places, then there would be the taking back (of souls i.e. death).
>
> [Musnad Ahmad 19665 - The basis for this Hadith is with the compilers of the four Sunan. Tirmizi ruled it to be authentic; Ibn Hibban related it as well in Sahih Ibn Hibban 6806 and al-Haakim related it in his Mustadrak]

The above Hadith seems to contradict other Hadiths in the fact that Eisa (عليه السلام) would descend in Damascus whereas this Hadith states that the believers would be trapped or besieged in Jerusalem. If we ponder over the Hadiths in detail, we see that there is no contradiction. The believers would not be all moving from place to place together and would be in extreme difficult conditions in varying places. The Dajjal, either directly, or through his forces, would have besieged the believers in Jerusalem as well as Damascus. Eisa (عليه السلام) would descend in Damascus and chase the Dajjal to Ludd (Lod) in Palestine and kill him and end the siege of the believers in Jerusalem.

Here is a summarized list of some of the *powers* of the Dajjal:

- He would travel very fast, like a cloud; perhaps this is referring to an airplane.

- He would have weather control power. One may argue that such technology is present today and this is what may be referred to in the Hadith. Although it may be true but

one must not take it as an absolute truth and the possibility that he may have the *miracle* to cause and hold rain is also likely. The wording 'He will come to some people' gives us a clue. His visits may not be unplanned and haphazard in nature and he may leave with a planned schedule with the technology and support in place so that when the people accept him, he gets rain to fall through the planned technological deployment there. Allah knows best.

- He would have the *power* to bring out treasures. The Hadith mentions that *he would pass through the wasteland and will say: "Bring forth your treasures," then go away, and its treasures will follow him like a swarm of bees.* The key words here are then go away and must be pondered over. The treasure would not be real and lasting that people (i.e. those who believe in him) benefit from but would appear in their sight and *then go away*. This again may have varying interpretations; he may genuinely bring forth treasures from the earth which may disappear or he may create illusions through *mass hypnosis* or some other means which do not stay for long, impressing everyone along the way. There are magicians in our time who have made the Statue of Liberty *disappear* in front of a large crowd; the Dajjal's deception may be of similar nature but be a significantly much high quality of illusion.

- He would kill a youth by cutting him in half and bring him back to life. This particular *power* of his is not repeated elsewhere and appears to be a one-off incident. Either Allah would allow him to do so only once or this may be a Criss Angel like illusion that he may create. Allah knows best but from what I understand, *many* of his *powers* are illusions and science-based tricks and hence, this may also be some sort of an illusion or trick. The person he would kill and

bring back to life would be a believer whose faith would increase after this incident. It could be that the believer would recognize the event from the Hadith in addition to seeing that his *killing* was nothing but a trick. Allah knows best.

- He would conduct his affair gradually by first claiming prophethood followed by lordship. He would know that immediate and abrupt actions may not give as much credence to his claims as opposed to slow and gradual, and systematic claims with *proofs*. Many false prophets of the past have employed similar tactics.

- One *miracle* of his that is very explicit in terms of being *supernatural* in nature is that he would appear to resurrect the parents of a Bedouin – this Bedouin may not be an ordinary man but an established ruler of a land or a big businessman.[7] This particular *power* of his is explicitly stated to have the backing of devils who would appear in the form of the deceased. Hence, we learn that the Dajjal would not only rely on illusions, tricks, and science but also satanic powers. Allah knows best.

- Death of the Dajjal would be at the hands of Eisa (عليه السلام) but before that he would start melting when he would see him. Melting of a human being may sound difficult to understand and one may think of the Dajjal as a Jinn or another form of a non-human – it may either be a literal melting of his body or it may refer to the kind of melting experienced by the false prophet Mirza Ghulam Ahmad Qadiani.[8] This melting was also very literal and the Dajjal may start to melt in a similar way before he is finally killed by Eisa (عليه السلام).

An interesting thing we note here is that the Dajjal does not

ruthlessly kill anyone who disbelieves in him. He causes draught in the area of those who reject him and prosperity to those who accept him. Although this is more brutal i.e. a slow and lengthy suffering as opposed to an immediate death, he would, by such tactics, maintain a humane face. Many Muslims have misconceptions that the Dajjal would be a beast-like creature. Although true but not in a way usually imagined; this is somewhat misunderstood as further clarified as follows.

An important aspect worth pointing out is that of the *Gharqad* tree. The Hadith discussed earlier mentioned it as follows:

> Then Allah will defeat the Jews, and there will be nothing left that Allah has created which the Jews will be able to hide behind, except that Allah will cause it to speak - no stone, no tree, no wall, no animal - except for al-Gharqad (the box-thorn), for it is one of their trees, and will not speak - except that it will say: "O Muslim slave of Allah, here is a Jew, come and kill him!"

Another narration is as follows:

> لاَ تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ فَيَقْتُلُهُمُ الْمُسْلِمُونَ حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ فَيَقُولُ الْحَجَرُ أَوِ الشَّجَرُ يَا مُسْلِمُ يَا عَبْدَ اللَّهِ هَذَا يَهُودِيٌّ خَلْفِي فَتَعَالَ فَاقْتُلْهُ . إِلاَّ الْغَرْقَدَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ
>
> The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: O Muslim, O servant of Allah, there is a Jew behind me; come and kill him; but the tree of Gharqad would not say, for it is the tree of the Jews. [Sahih Muslim 2922][9]



It is pertinent to note that the exact same chain of narration mentions 'Turks' instead of 'Jews'. Turks are the Turkic people, with faces similar to shields and not the modern day people of Turkey.

Modern day Turkey, before it was taken over by the Turkic people was an important part of the Roman empire.

Picture source: http://bit.ly/2yjbacR

The same chain simply replacing the word *Jews* with *Turks* confused some as Ibn Kathir stated:

> With the same chain, Muslim related the following Hadith from Qateebah: 'The Hour will not arrive until you will fight the Turks'. We have already mentioned this Hadith with its different chains and wordings. It appears — and Allah knows best — that the Turks (referred to) are Jews as well, and the Dajjal is from the Jews, which we know from a previously mentioned Hadith narrated by Abu Bakr al-Siddiq and related in Ahmad, al-Tirmizi, and Ibn Majah.[10]

From our times we know that these Turkic residents of Isfahan and Khurasan (modern day Iran and Afghanistan) are well-known to betray the believers and join the enemies of the Muslims. We shall see further in the chapter *Followers of the Dajjal* that the Jews of the Ummah (Muslim nation) mainly

reside in the areas of Isfahan, Khurasan, and between Iraq and Shaam (Syria).

ARE HADITHS ANTI-SEMITIC?

If one ignores every context and only focuses on the part that criminals from among the Jews will be killed by Eisa (عليه السلام) when he returns, then one would definitely find anti-Semitism where none exists. Consider the following Hadith:

تُقَاتِلُونَ الْيَهُودَ حَتَّى يَخْتَبِيَ أَحَدُهُمْ وَرَاءَ الْحَجَرِ فَيَقُولُ يَا عَبْدَ اللَّهِ هَذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ

> You will fight with the Jews until <u>some of them</u> will hide behind stones. The stones will (betray them) saying, 'O `Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him. [Sahih al-Bukhari 2925]

Keeping this incident out of context may give an impression of anti-semitism; however, the emphasized part is essential here. Moreover, one has to see the Hadiths in totality. The above narration is further explained by the one below:

بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ فَلاَ يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلاَّ مَاتَ وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ فَيَقْتُلُهُ

> Allah would send Messiah, son of Maryam, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every

> non-believer who would smell the odor of his self would die and his breath would reach as far as he would be able to see. He would then search for him (the Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. [Sahih Muslim 2937 i]

The Dajjal would have arrived and would cause chaos and corruption on the earth. Eisa b. Maryam (عليه السلام) would descend and kill him at the gate of Ludd. There would be believers with Eisa b. Maryam (عليه السلام) and there would be disbelievers with the Dajjal and one group of disbelievers would be the Jews. Moreover, not every Jew would be a disbeliever; it appears that at that time, the Jews would divide between good and evil.

Therefore, we learn that the ethnic Jews would be on both sides of this conflict – the good and the bad. However, one may ask as to why the disbelieving ones from the Jews would be totally eliminated. The Qur'an answers this question. It is very clear from the Qur'an that nations that reject prophets are destroyed by Allah.

> فكاين من قرية اهلكناها وهي ظالمة فهي خاوية على عروشها وبئر معطلة وقصر مشيد
>
> How many populations have I destroyed, which were given to wrong-doing? They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well-built? [Q.22:45]

Wrong-doers were destroyed and these wrong-doers were those who rejected the prophets. Allah says in the Qur'an (22:44) that Prophet Musa (عليه السلام) was rejected and the rejecters were destroyed. From this we see a clear rule of destruction of the rejecters. A question may be asked as to why the Jews were not destroyed as they rejected the messengers.

The answer is simple: Prophet Eisa (عليه السلام) did not die. He will return and before his death, the rejecters of him would be destroyed. If he had died, then those who rejected him would not have survived. Allah says that the punishment is a promise in Q.22:47 and it has been delayed (Qur'an 22:48).

فكذبوهما فكانوا من المهلكين

> So they accused them of falsehood, and they became of those who were destroyed. [Q.23:48]

ياايها الرسل كلوا من الطيبات واعملوا صالحا اني بما تعملون عليم – وان هذه امتكم امة واحدة وانا ربكم فاتقون – فتقطعوا امرهم بينهم زبرا كل حزب بما لديهم فرحون – فذرهم في غمرتهم حتى حين

> O ye apostles! enjoy (all) things good and pure, and work righteousness: for I am well-acquainted with (all) that ye do. And verily this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore, fear Me (and no other). But people have cut off their affair (of unity), between them, into sects: each party rejoices in that which is with itself. But leave them in their confused ignorance for a time. [Q.23:51-54]

حتى اذا اخذنا مترفيهم بالعذاب اذا هم يجأرون – لاتجأروا اليوم انكم منا لاتنصرون

> Until, when I seize in punishment those of them who received the good things of this world, behold, they will groan in supplication! (It will be said): "Groan not in supplication this day: for ye shall certainly not be helped by Me. [Q.23:64, 65]

فكذبوه فاهلكناهم ان في ذلك لاية وماكان اكثرهم مؤمنين

> So they rejected the messenger and I destroyed them. In this, is a sign of course! But most of them do not believe. [Q.26:139]

From this we clearly see that those nations that rejected prophets were destroyed. The wrath on some was delayed but

it did come to them. A group of the Jews rejected Prophet Eisa (عليه السلام) but they have not been destroyed yet. They used to be God's chosen people and they were given a chance till the return of the Prophet they rejected.

Prophet Muhammad (ﷺ) was also rejected and is still rejected by many of the people but they have also not been destroyed. The answer to this point is in the Qur'an as well. The Qur'an says that the Prophet (ﷺ) is for all mankind but most of them know not (Q.34:28) and no nation/town/village is destroyed unless the message is conveyed to them clearly. Therefore, asking for their destruction is injustice.

Destruction of this group of Jews: A group from the children of Israel created mischief on the land and they were punished twice by Allah through warrior nations. Allah says that if they create mischief again, then their punishment would be repeated again. The punishment prescribed for them is destruction through warrior nations (Q.17:8). In present times, we see a lot of oppression and mischief spread by them and therefore, we can expect a warrior nation, or nations, to destroy them. We know from the Hadiths that the leader of that nation would be Eisa (عليه السلام).

More verses are as follows:

> فقلنا اذهبا الى القوم الذين كذبوا باياتنا فدمرناهم تدميرا – وقوم نوح لما كذبوا الرسل اغرقناهم وجعلناهم للناس اية واعتدنا للظالمين عذابا اليما – وعادا وثمودا واصحاب الرس وقرونا بين ذلك كثيرا
>
> And I commanded: "Go ye both, to the people who have rejected My signs:" And those (people) I destroyed with utter destruction. And the people of Nuh, – when they rejected the apostles, I drowned them, and I made them as a sign for mankind; and I have prepared for (all) wrong-doers a grievous penalty; – As also 'Ad and Thamud, and the Companions of the Rass, and many a

generation between them. [Q.25:36-38]

ولقد ارسلنا من قبلك رسلا الى قومهم فجاؤوهم بالبينات فانتقمنا من الذين اجرموا وكان حقا علينا نصر المؤمنين

I did indeed sent, before thee, apostles to their (respective) peoples, and they came to them with clear signs: then, to those who transgressed, I meted out retribution: and it was due from Me to aid those who believed. [Q.30:47]

ولنذيقنهم من العذاب الادنى دون العذاب الاكبر لعلهم يرجعون

And indeed I will make them taste of the penalty of this (life) prior to the supreme penalty, in order that they may (repent and) return. [Q.32:21]

The above verse states that a worldly punishment is promised before the final punishment on the Day of Judgment. Q.36:14-29 speaks of a nation destroyed after they rejected the third messenger sent to them. They were given chances for the first two times. This matches exactly with the position of the Jews as well. They not only rejected Eisa (عليه السلام) but also rejected Prophet Muhammad (ﷺ) and the third time will be the final time for them. If they reject Eisa (عليه السلام) again, they would be destroyed just like how the prophet rejecting nations were destroyed in the past.

In the Qur'an, Allah says that had it not been for a thing already decided, their matter would have been decided, i.e. they would have perished.

وماتفرقوا الا من بعد ماجاءهم العلم بغيا بينهم ولولا كلمة سبقت من ربك الى اجل مسمى لقضي بينهم وان الذين اورثوا الكتاب من بعدهم لفي شك منه مريب

And they did not become divided until after knowledge had come to them out of envy among themselves; and had not a word gone forth from your Lord till an

appointed term, certainly judgment would have been given between them; and those who were made to inherit the Book after them are most surely in serious doubt about it. [Q.42:14]

The verse above speaks of the Jews and the Christians dividing their religion after clear knowledge had come to them. It is stated that their matter would have been decided had it not been for a word already gone forth. From the explanations above, it appears that this word was the promise of the end times and destruction at the hands of the Messenger they rejected i.e. Prophet Eisa (عليه السلام). The verse speaks of an appointed time for this promise to occur and this delay in the punishment is given to these disbelievers until Prophet Eisa (عليه السلام) returns before the final punishment on the Day of Judgment.

> ولقد اتينا موسى الكتاب فاختلف فيه ولولا كلمة سبقت من ربك لقضي بينهم وانهم لفي شك منه مريب
>
> And certainly I gave the Book to Musa, but it has been differed about, and had not a word already gone forth from your Lord, judgment would certainly have been given between them; and most surely they are in a disquieting doubt about it. [Q.41:45]

What is interesting is that the Christians have somewhat similar beliefs:

> But those enemies of mine who did not want me to be king over them—bring them here and kill them in front of me.' " (Luke 19 : 27 NIV) Yes, this was a parable that Jesus told his disciples. But what was his intention in narrating this parable? Gill's Explanation to the Entire Bible explains that it was to explain what will happen to the Jews "when Christ shall come a second time": Jesus

will "**destroy the Jewish nation**" for rejecting him "and then **all other enemies will be slain and destroyed**" as well. **Death and destruction will be the fate of whoever does not accept Jesus' reign as Warrior King**. God is the vineyard owner, the tenants are the Jews, the servants are the prophets and the son is Jesus.

Before this matter is concluded, let us revisit the original Hadith under discussion:

تُقَاتِلُونَ الْيَهُودَ حَتَّى يَخْتَبِيَ أَحَدُهُمْ وَرَاءَ الْحَجَرِ فَيَقُولُ يَا عَبْدَ اللَّهِ هَذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ

You will fight with the Jews until **some of them** will hide behind stones. The stones will (betray them) saying, 'O `Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him. [Sahih al-Bukhari 2925]

From the Hadith and overall Hadiths we learn that *some of the Jews* would be killed which implies that *a lot of them* would embrace the truth. There are explicit Hadiths in this regard as well as implicit ones.

THE DAJJAL IS AN INSIGNIFICANT PERSON (I)

When we read about the Dajjal in Hadiths, we get an impression that his danger is real and that he is a real problematic character and one that instills fear. The Prophet (ﷺ) prayed to Allah for safety against the Dajjal:

أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَسْتَعِيذُ فِي صَلاَتِهِ مِنْ فِتْنَةِ الدَّجَّالِ

Narrated Aisha (the wife of the Prophet (ﷺ)): I heard

Allah's Messenger (ﷺ) in his prayer, seeking refuge with Allah from the afflictions of the Dajjal. [Sahih al-Bukhari 7129]

اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَأَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ.، وَأَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ ، اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِن الْمَأْثَمِ وَالْمَغْرَمِ

ʻ Ā ishah (رضي الله عنها) reported that the messenger of Allah (ﷺ) used to also say in his prayer:

O Allah, I seek protection with you from the punishment of the grave, and I seek protection with you from the tribulations of the Dajjāl Messiah, and I seek protection with you from the trials of life and the trials of death; O Allah, I seek protection with you from sin and debt.

Someone asked him, “Why do you so often seek the protection of Allah from debt? He replied:

إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ

A man, when he incurs a debt, speaks but lies and promises but breaks his promise. [Collected by al-Bukhārī, Muslim, and al-Nasāī]

Similar narrations are present in Musannaf Ibn Abi Shayba 36795, 36796, 36797, 36802, 36844, Abu Da’ood Tiyalisi, Musnad Ahmad, Ibn Hibban, and Ibn Munee’ wal-Ruyani among others.

He instructed others to do so as well.

إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الآخِرِ ، فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ : مِنْ عَذَابِ جَهَنَّمَ ، وَمِنْ عَذَابِ الْقَبْرِ ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ الْمَسِيْحِ الدَّجَّالِ

When any of you finish with the final Tashahhud (in prayer), let him seek protection with Allah from four things: from the punishment of hell, from the

punishment of the grave, from the trials of life and death, and from the evil of the Dajjāl Messiah. [Collected by Muslim, Abū Dāwūd, Ibn Mājah, Musannaf Ibn Abi Shayba 36795 and others]

On the other hand, we see that he is described as an insignificant man:

قَالَ لِي الْمُغِيرَةُ بْنُ شُعْبَةَ مَا سَأَلَ أَحَدٌ النَّبِيَّ صلى الله عليه وسلم عَنِ الدَّجَّالِ مَا سَأَلْتُهُ وَإِنَّهُ قَالَ لِي " مَا يَضُرُّكَ مِنْهُ ". قُلْتُ لأَنَّهُمْ يَقُولُونَ إِنَّ مَعَهُ جَبَلَ خُبْزٍ وَنَهَرَ مَاءٍ. قَالَ " هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ

Narrated al-Mughira b. Shu’ba: Nobody asked the Prophet (ﷺ) as many questions as I asked regarding the Dajjal. The Prophet(ﷺ) said to me, "What worries you about him?" I said, "Because the people say that he will have a mountain of bread and a river of water with him (i.e. he will have abundance of food and water)" The Prophet (ﷺ) said, "He is too insignificant in the sight of Allah"'.

[Sahih al-Bukhari 7122. Also quoted in Sunan Ibn Majah 4073, Sahih Ibn Hibban 6782 and 6800, Musannaf Ibn Abi Shayba 36794, and Nu’aym b. Hammad’s Kitab al-Fitan 1535 and 1536 with slight variation of words]

قَالَ حُذَيْفَةُ : مَا خُرُوجُ الدَّجَّالِ بِأَكْرَثَ لِي مِنْ قَيْسِ اللِّجَامِ

Huzayfah said: The emergence of the Dajjal is not even more than the strap of a horse to me.

[Musannaf Ibn Abi Shayba 36823; a similar narration is found in Nu’aym b. Hammad’s Kitab al-Fitan 1517 with these words: *The emergence of the Dajjal is not even more than the chaos spread by the male goat of Luham tribe*]

عَنْ حَمْزَةَ ، قَالَ : حَدَّثَنِي أَشْيَاخُنَا ، قَالُوا : خَرَجَ ابْنُ مَسْعُودٍ فَنَادَى نِدَاءً وَلَمْ يُنَاجِ نِجَاءً ، فَقَالَ : " الْمِلْطَاطُ شَطُّ الْفُرَاتِ ، طَرِيقُ بَقِيَّةِ الْمُؤْمِنِينَ هُرَّابِ الدَّجَّالِ ، فَمَا

يَنْتَظِرُونَ بِالْعَمَلِ ، أَخُرُوجَ الدَّجَّالِ ؟ فَبِئْسَ الْمُنْتَظَرِ ، أَمِ السَّاعَةَ ؟ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ سورة القمر آية 46 . " ثُمَّ أَخَذَ حَصَاةً ، فَقَالَ : " مَا خُرُوجُهُ بِأَضَرَّ عَلَى مُؤْمِنٍ ، " ثُمَّ أَخَذَ حَصَاةً عَلَى ظُفْرِهِ ، مِمَّا نَقَضَ هَذِهِ الْحَصَاةَ مِنْ ظُفْرِي

Ibn Mas'ud said in a very loud voice: 'Al-Miltaat' at the shore of Euphrates river will be the way of the remaining Muslims to escape from the Dajjal. What are these people waiting for to do good deeds? Are they waiting for the Dajjal to emerge? What they're waiting for is evil or are they waiting for the Day of Judgment which is an even worse form of waiting?' Then he (Ibn Mas'ud) took a pebble and said: 'Emergence of the Dajjal is not harmful to a faithful believer'. Then he placed a small pebble on his nail and said: 'The emergence of the Dajjal is not even more harmful to a faithful believer than this pebble is to my nail'. [Nu'aym b. Hammad's Kitab al-Fitan 1473]

The *people thought* that the Dajjal would have a mountain of bread to which the Prophet (ﷺ) did not approve of because it gives him much more importance than he deserves. What he would do is something similar to how many missionaries conduct conversions in famine stricken places especially in Africa. The Dajjal would follow similar policies of *conversion for food* especially with the fact that there would be severe droughts for a number of years before his emergence.

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ مَا سَأَلَ أَحَدٌ النَّبِيَّ صلى الله عليه وسلم عَنِ الدَّجَّالِ أَكْثَرَ مِمَّا سَأَلْتُ قَالَ " وَمَا يُنْصِبُكَ مِنْهُ إِنَّهُ لاَ يَضُرُّكَ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُمْ يَقُولُونَ إِنَّ مَعَهُ الطَّعَامَ وَالأَنْهَارَ قَالَ " هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ "

Mughira b. Shu'ba reported: No one asked Allah's Messenger (ﷺ) more about the Dajjal than I asked him. He said: <u>He should not be a source of worry to you for he would not be able to do any harm to you</u>. I said: Allah's Messenger, it is alleged that he would have along with him (abundance of) food and water. Thereupon he said: <u>He would be very insignificant</u> in the eye of Allah (even)

> with all this. [Sahih Muslim 2939 i; a similar narration is found in Sahih Ibn Hibban 6800]
>
> عَنِ النَّوَّاسِ بْنِ سَمْعَانَ، قَالَ ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم الدَّجَّالَ ذَاتَ غَدَاةٍ فَخَفَّضَ فِيهِ وَرَفَّعَ حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ فَلَمَّا رُحْنَا إِلَيْهِ عَرَفَ ذَلِكَ فِينَا فَقَالَ " مَا شَأْنُكُمْ " . قُلْنَا يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَّالَ غَدَاةً فَخَفَّضْتَ فِيهِ وَرَفَّعْتَ حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ . فَقَالَ " غَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ إِنْ يَخْرُجْ وَأَنَا فِيكُمْ فَأَنَا حَجِيجُهُ دُونَكُمْ وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ فَامْرُؤٌ حَجِيجُ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ
>
> Al-Nawwas b. Sam’an reported that Allah's Messenger (ﷺ) made a mention of the Dajjal one day in the morning. He (ﷺ) sometimes described him to be insignificant and sometimes described (his turmoil) as very significant (and we felt) as if he were in the cluster of the date-palm trees. When we went to him (to the Prophet) in the evening and he read (the signs of fear) in our faces, he (ﷺ) said: What is the matter with you? We said: Allah's Messenger, you made a mention of the Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the date-palm trees. Thereupon he (ﷺ) said: I harbor fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf (and safeguard him against his evil). [Sahih Muslim 2937 i]

The question may arise as to what the Dajjal actually is! Is he significant or is he insignificant? The Prophet (ﷺ) feared many other things for his *Ummah* (nation) other than the Dajjal and hence we learn that the Dajjal is not the most dangerous fitna for the *Ummah* and that there are other fitan more harmful and dangerous for the Muslims. Refer next

chapter for details of trials more dangerous than the evil of the Dajjal.

When we ponder over the trials brought by the Dajjal, we see that they are a culmination of a number of trials and his trial on its own may not be as severe. He would tempt some people with wealth and some with women and so on. It may be difficult to grasp how the Dajjal is insignificant and hence, his trials are discussed in more detail in the chapter after the next; following that chapter (*Trials of the Dajjal*), we return to discuss his insignificance.

One may ask as to how the Dajjal would be the biggest fitna ever and yet there are other fitan bigger than his! There are many responses to this. The Dajjal's fitna would be the greatest as informed by the Prophet (ﷺ) and his fitan would be a culmination of a number of different types of fitan. However, if one were to experience one trial on its own, it would be more targeted and more concentrated instead of being spread out. In other words, it may directly face you in your routine life and may have a much bigger impact even if it is very minor.

Imagine an expert philosopher who is also a scientist and is concerned about major world issues, he works on eradicating diseases and constantly strives for the betterment of his field of specialty. This person would hypothetically not be bothered by trivial issues but suppose, a person continuously stands outside his home and simply stares at him and his family whenever they pass by. The police do not take action as he is not doing anything illegal – only stands in a public place and simply stares. This may sound like a *trivial* matter but this can have the impact of devastating the life of the said intellectual, scientist, inventor etc.

Therefore, we learn that *trivial* matters are not actually trivial

and every matter has its own importance; once one encounters a certain situation, only then he/she is better able to appreciate its significance; from the outside, every matter has the potential to appear *trivial*. Therefore, we see that the Dajjal is the severest of trials, however, there are other trials which have the potential to cause, and may actually cause, a much higher damage on an individual level.

Furthermore, something being great does not mean that it will impact everyone the same way. Even in a major earthquake that devastates an entire city and destroys many buildings, not everyone dies. The case with the Dajjal is partially similar in the sense that a faithful believer will not be impacted by him as mentioned to us by the Prophet (ﷺ) and the Sahaba. Therefore, we learn that the fitna of the Dajjal is the greatest fitna but it is not a cause of concern for a faithful believer and there are other trials and tribulations that have more potential to cause harm to a faithful believer.

In this way, the trial of the Dajjal is the greatest and insignificant at the same time.

TRIALS GREATER THAN THAT OF THE DAJJAL

Some of the other most dangerous fitan described are as follows:

> مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ
>
> After me I have not left any trial more severe to men than women. [Sahih al-Bukhari 5096]

This is not an insult to women but a fact that we see around us.

In fact, if one were to take it as an insult, then it would be so towards men. Men have fought wars not just on personal level but on national levels over women and the women in these wars are totally free from blame. Moreover, this Hadith states the fact that the temptation of women can make men do great sins while the woman may or may not be at fault.

There are other fitan greater than that of the Dajjal:

أَبَا عَمْرٍو الشَّيْبَانِيَّ ، يَقُولُ : كُنْتُ عِنْدَ حُذَيْفَةَ جَالِسًا ، إِذْ جَاءَ أَعْرَابِيٌّ حَتَّى جَثَا
بَيْنَ يَدَيْهِ ، فَقَالَ : أَخَرَجَ الدَّجَّالُ ؟ فَقَالَ لَهُ حُذَيْفَةُ : وَمَا الدَّجَّالُ ؟ إِنَّ مَا دُونَ الدَّجَّالِ
أَخْوَفُ مِنَ الدَّجَّالِ , إِنَّمَا فِتْنَتُهُ أَرْبَعُونَ لَيْلَةً

> Aba Amru al-Shaybani said that he was sitting with Huzayfah that a Bedouin came to him and said: "Has the Dajjal emerged?" So Huzayfah said to him, "And what is the Dajjal? Verily, there are things other than the Dajjal which are more worthy of being feared. His trial will only be for forty nights." [Musannaf Ibn Abi Shayba 36824]

إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَفِتْنَةُ أُمَّتِي الْمَالُ

> Indeed there is a fitnah for every Ummah, and the fitnah for my Ummah is wealth. [Jami' al-Tirmizi 2336]

أَلاَ أُخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَّالِ " . قَالَ قُلْنَا بَلَى . فَقَالَ
" الشِّرْكُ الْخَفِيُّ أَنْ يَقُومَ الرَّجُلُ يُصَلِّي فَيُزَيِّنُ صَلاَتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ

> Shall I not tell you of that which I fear more for you than the Dajjal?' We said: 'Yes.' He said: 'Hidden polytheism, when a man stands to pray and makes it look good because he sees a man looking at him. [Sunan Ibn Majah 4204]

إِنَّ اللَّهَ زَوَى لِيَ الأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ
لِي مِنْهَا وَأُعْطِيتُ الْكَنْزَيْنِ الأَحْمَرَ وَالأَبْيَضَ وَإِنِّي سَأَلْتُ رَبِّي لأُمَّتِي أَنْ لاَ يُهْلِكَهَا
بِسَنَةٍ بِعَامَّةٍ وَأَنْ لاَ يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ وَإِنَّ
رَبِّي قَالَ يَا مُحَمَّدُ إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لاَ يُرَدُّ وَإِنِّي أَعْطَيْتُكَ لأُمَّتِكَ أَنْ لاَ
أُهْلِكَهُمْ بِسَنَةٍ بِعَامَّةٍ وَأَنْ لاَ أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ يَسْتَبِيحُ

بَيْضَتَهُمْ وَلَوِ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا - أَوْ قَالَ مَنْ بَيْنَ أَقْطَارِهَا - حَتَّى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا وَيَسْبِي بَعْضُهُمْ بَعْضًا

Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my Ummah would reach those ends which have been drawn near me and I have been granted the red and the white treasure and I begged my Lord for my Ummah that it should not be destroyed because of famine, nor be dominated by an enemy who is not amongst them to take their lives and destroy them root and branch, and my Lord said: Muhammad, whenever I make a decision, there is none to change it. I grant you for your Ummah that it would not be destroyed by famine and it would not be dominated by an enemy who would not be amongst it and would take their lives and destroy them root and branch even if all the people from the different parts of the world join hands together (for this purpose), but it would be from amongst them, viz. your Ummah, that some people would kill the others or imprison the others. [Sahih Muslim 2889 i]

أَخْبَرَنِي أَبُو ذَرٍّ ، قَالَ: " كُنْتُ أَمْشِي مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : : (لَغَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَى أُمَّتِي) قَالَهَا ثَلَاثًا . قَالَ : قُلْتُ : يَا رَسُولَ اللهِ ، مَا هَذَا الَّذِي غَيْرُ الدَّجَّالِ أَخْوَفُكَ عَلَى أُمَّتِكَ؟ قَالَ : أَئِمَّةً مُضِلِّين

Abu Zar said, "I was with the Prophet (ﷺ) one day and I heard him saying: "There is something I fear for my Ummah than the Dajjal." It was then that I became afraid, so I said: "O Messenger of Allah! Which thing is that?" He (ﷺ) said; "Misguided and astray scholars/leaders."

[Musnad Ahmad (5/145) No. 21334 and 21335, Musannaf Ibn Abi Shayba 36820]

عَنِ ابْنِ حَوَالَةَ الْأَزْدِيِّ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّهُ قَالَ : " مَنْ نَجَا مِنْ

ثَلَاثٍ فَقَدْ نَجَا " قَالَهَا ثَلَاثَ مَرَّاتٍ قَالُوا : مَا ذَاكَ يَا رَسُولَ اللَّهِ ؟ قَالَ : " مَوْتِي , وَالدَّجَّالُ , وَمِنْ قَتْلِ خَلِيفَةٍ مُصْطَبِرٍ بِالْحَقِّ يُعْطِيهِ "

Ibn Hawala al-Azdi said that the Messenger of Allah (ﷺ) said: Whoever survives (or overcomes) these three has indeed survived (or won). It was asked: What are they O Messenger of Allah (ﷺ)? He replied: My death, the Dajjal, and the murder of the rightful caliph (Uthman). [Musannaf Ibn Abi Shayba 36809]

عَنْ عَامِرٍ ، قَالَ : سُئِلَ حُذَيْفَةُ : أَيُّ الْفِتْنَةِ أَشَدُّ ؟ قَالَ : أَنْ يُعْرَضَ عَلَيْكَ الْخَيْرُ وَالشَّرُّ لَا تَدْرِي أَيَّهُمَا تَتْبَعُ

Amir said that he asked Huzayfah: ‘What is the severest fitna’? He replied: ‘That you are shown good and evil and you do not know which one to follow’. [Musannaf Ibn Abi Shayba 36902]

عَنْ حُذَيْفَةَ ، قَالَ : إِنَّ أَخْوَفُ مَا أَتَخَوَّفُ عَلَيْكُمْ أَنْ تُؤْثِرُوا مَا تَرَوْنَ عَلَى مَا تَعْلَمُونَ , وَأَنْ تَضِلُّوا وَأَنْتُمْ لَا تَشْعُرُونَ

Huzayfah said: From what I fear for you is that you are affected by what you see and don’t know (the reality of) and that you become misguided without realizing it. [Musannaf Ibn Abi Shayba 36903]

إِمْرَةَ الصِّبْيَانِ، وَكَثْرَةَ الشُّرَطِ، وَالرَّشْوَةَ فِي الْحُكْمِ، وَقَطِيعَةَ الرَّحِمِ، واسْتِخْفَافٌ بِالدَّمِ، ونَشْءٌ يَتَّخِذُونَ الْقُرْآنَ مَزَامِيرَ، يُقَدِّمُونَ الرَّجُلَ لَيْسَ بِأَفْقَهِهِمْ، وَلَا أَعْلَمَهُمْ، وَلَا بِأَفْضَلِهِمْ، يُغَنِّيهِمْ غَنَاءً

I fear six things for my Ummah. Governance (rule) of children, excessive police, bribery among the rulers, abandonment of ties of kinship, that blood will be cheap, and that the Qur’an is recited like a song. The people will bring forward a person who will neither be a person of understanding (of the religion), nor of knowledge, and nor of stature among them and he will sing songs to them. [Mu’jam al-Awsat of Tabarani 685]

TRIALS OF THE DAJJAL

As seen earlier, the Dajjal is an insignificant person. We also read earlier in the chapters '*What the Dajjal brings with him*' and '*More of the Dajjal's powers*' the kinds of *powers* he would have. Here we see how he is both insignificant and dangerous at the same time as well as what his chaos would be:

أَخْبَرَتْنِي أُمُّ شَرِيكٍ، أَنَّهَا سَمِعَتِ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " لَيَفِرَّنَّ النَّاسُ مِنَ الدَّجَّالِ فِي الْجِبَالِ " . قَالَتْ أُمُّ شَرِيكٍ يَا رَسُولَ اللَّهِ فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ قَالَ " هُمْ قَلِيلٌ "

Umm Sharik reported: I heard Allah's Messenger (ﷺ) as saying: The people would run away from the Dajjal seeking shelter in the mountains. She said: Where would be the Arabs then in that day? He said: They would be small in number. [Sahih Muslim 2945 i; also found in Sahih Ibn Hibban 6797][1]

عن عائشة ، أن رسول الله صلى الله عليه وسلم ذكر جهدا يكون بين يدي الدجال ، فقالوا : أي المال خير يومئذ . قال : " غلام شديد يسقي أهله الماء ، وأما الطعام فليس قالوا : فما طعام المؤمنين يومئذ؟ قال : " التسبيح والتكبير ، والتحميد ، والتهليل " . قالت عائشة : فأين العرب يومئذ؟ قال: العرب يومئذ قليل

Aisha related that the Messenger of Allah (ﷺ) mentioned extremely difficult times just before the arrival of the Dajjal. The Companions asked: 'What wealth will be of most value at that time?" He said, "A strong boy (or servant) giving water to his family; as for food, there is none'. They asked: 'At that time, what will be the food of the believers?' He said: Tasbeeh (to say Subhan Allah - how perfect Allah is), Takbeer (Allahu Akbar - Allah is the Greatest), and Tahleel (la ilaha il Allah - none has the right to be worshipped but Allah)'. Aisha said: 'Where will the Arabs be at that time?' He said: 'They will be few'.[2]

[Musnad Ahmad 23910 – with these particular words only Imam Ahmad relates it; however, other Hadiths, such as the one above it and Mustadrak 'ala al-Saheehayn lil Hakim 8561, attest to this]

مَا بَيْنَ خَلْقِ آدَمَ إِلَى قِيَامِ السَّاعَةِ خَلْقٌ أَكْبَرُ مِنَ الدَّجَّالِ

There would be no creation (creating more trouble) than the Dajjal right from the creation of Adam to the Last Hour.

[Sahih Muslim 2946 i, Mustadrak 'ala al-Saheehayn lil Hakim 8610; also found in Musannaf Ibn Abi Shayba 36805 and Nu'aym b. Hammad's Kitab al-Fitan 1431 and 1435 with a slight variation]

The Dajjal would not only work with illusions and apparent *miracles* but also fear as well. It is important to remember that he will not be openly ruthless but would wear a mask of freedom and liberation very much like the Western and other world leaders we find today who have severely damaged and destroyed Muslim and non-Muslim countries and killed in millions and yet continue to wear the mask of freedom and liberation. The Dajjal would continue this particular policy of theirs and would only introduce further extreme steps such as miracles for his claim to lordship. If one finds it difficult to see through their deceit, then they will have further troubles when they encounter the Dajjal and if one sees through such deceit without any difficulty, then one will recognize that the Dajjal is an insignificant person as further discussed below.

Another quality of the Dajjal would be his public reach:

ليدْرِكَنَّ الدجالَ مَن رَأى

The Dajjal will reach whomsoever he sees.

Another version has the words:

ليدركن الدجال من أدركني

> The Dajjal will reach whoever has seen me. [Mu'jam al-Awsat of Tabarani 6494 – Narrated from Abdullah b. Yusr]

The Hadith is weak due to an unknown narrator (Abu al-Zaaraf); however, there is a sound narration with the same message, as the second one above, in Jami' al-Tirmizi 2234. It is pertinent to note that the above Hadith has two variations where the second one states that the Dajjal would be seen by those who have seen the Prophet (ﷺ) while the first one states that the Dajjal would go to everyone he sees. The idea behind the first one is discussed in considerable detail later in the book while the second Hadith is discussed here below.

The reaching of the Dajjal whomsoever he sees would mean that the Dajjal would be a very public figure and would go out and meet people in the crowd and may go to the sidelines away from his red carpet to meet the people behind the fences. We see this with some world leaders today as well who get off their helicopters and go and greet the security guards or people holding doors for them. The Dajjal will reach such people and meet and greet them. Considering this quality of the Dajjal, we further appreciate the instruction of the Prophet (ﷺ) to stay away from the Dajjal as he would make people follow him from the confused ideas he would implant in them.

What we learn is that the Dajjal would be a culmination of all kinds of evils that have come in the past. There does not appear to be a new form of fitna that the Dajjal would introduce but he may combine all and attack with them together. This may appear significant but is not so for a faithful believer as the Prophet (ﷺ) has stated. Further details follow in proceeding

chapters.

A striking and sad aspect we see in the Hadith is that during the time of the Dajjal, the *Arabs would be small in number*. This would be due to a number of reasons which are as follows:

- A series of wars before the time of the Mahdi.[3]
- A number of wars during the rule of the Mahdi among which would be the great massacre, Malhamatul Kubra (known to the Christians as the Armageddon).

This is sad to learn but at the same time has great wisdom of Allah. Allah would save many from the trial of the Dajjal by causing them to die before his emergence. The Prophet (ﷺ) has informed the believers to recite the first (and the last) ten verses of Surah al-Kahf (the 18th chapter of the Qur'an) and from the chapter, we find similar wisdom in the story of Musa and Khidr (عليهم السلام). More on the wisdom behind Surah al-Kahf may be read in the chapter titled *Wisdoms in Surah al-Kahf*.

From among the trials of the Dajjal would be his oppression through wars, as discussed throughout the book and in the following narration:

عن أبي نضرة قال أتينا عثمان بن أبي العاص في يوم جمعة لنعرض عليه مصحفا لنا على مصحفه فلما حضرت الجمعة أمرنا فاغتسلنا ثم أتينا بطيب فتطيبنا ثم جئنا المسجد فجلسنا إلى رجل فحدثنا عن الدجال ثم جاء عثمان بن أبي العاص فقمنا إليه فجلسنا فقال سمعت رسول الله صلى الله عليه وسلم يقول يكون للمسلمين ثلاثة أمصار مصر بملتقى البحرين ومصر بالحيرة ومصر بالشام فيفزع الناس ثلاث فزعات فيخرج الدجال في أعراض الناس فيهزم من قبل المشرق فأول مصر يرده المصر الذي بملتقى البحرين فيصير أهله ثلاث فرق فرقة تقول نشامه ننظر ما هو وفرقة تلحق بالأعراب وفرقة تلحق بالمصر الذي يليهم ومع الدجال سبعون ألفا عليهم السيجان وأكثر تبعه اليهود والنساء ثم يأتي المصر الذي يليه فيصير أهله ثلاث فرق فرقة تقول نشامه وننظر ما هو وفرقة تلحق بالأعراب وفرقة تلحق بالمصر الذي يليهم بغربي الشام وينحاز المسلمون إلى عقبة أفيق فيبعثون سرحا لهم فيصاب سرحهم فيشتد ذلك عليهم وتصيبهم مجاعة شديدة وجهد شديد حتى إن أحدهم ليحرق وتر قوسه فيأكله فبينما هم

كذلك إذ نادى مناد من السحر يا أيها الناس أتاكم الغوث ثلاثا فيقول بعضهم لبعض إن هذا لصوت رجل شبعان وينزل عيسى ابن مريم عليه السلام عند صلاة الفجر فيقول له أميرهم روح الله تقدم صل فيقول هذه الأمة أمراء بعضهم على بعض فيتقدم أميرهم فيصلي فإذا قضى صلاته أخذ عيسى حربته فيذهب نحو الدجال فإذا رآه الدجال ذاب كما يذوب الرصاص فيضع حربته بين ثندوته فيقتله وينهزم أصحابه فليس يومئذ شيء يواري منهم أحدا حتى إن الشجرة لتقول يا مؤمن هذا كافر ويقول الحجر يا مؤمن هذا كافر

Abu Nadrah said: ‘We went to Uthman b. abi al-Aas on Friday in order to compare our copy of the Qur'an with his copy. When the time for the Friday prayer arrived, he instructed us and we took a shower. Then perfume was brought to us and we applied it. We then went to the Masjid (Mosque) and sat besides a man who was speaking to us about the Dajjal. When Uthman b. abi al-'Aas came, we stood up but he sat and so we sat as well’. Uthman said to them: ‘I heard the Messenger of Allah (ﷺ) say: 'The Muslims will have three cities (or countries): a country at the meeting of two seas (lit. Bahrain), a city in al-Jazeerah (the island or peninsula), and a city in Shaam (greater Syria). People will become alarmed three times, and the Dajjal will come out in the 'Aaraadh of the people. He will defeat those in the East. The first country he will go to is the one that is at the meeting of two seas. Its people will become divided into three groups: a group that will settle down in Shaam and see what he is, a group that will catch up to the Bedouins, and a group that will go to the country next to them. With the Dajjal there will be 70,000, and upon them there will be crowns. Most of those who are with him will be Jews and women. Then he will go to the country besides it, and they will become divided into three groups: a group that will settle down in Shaam and see what he is, a group that will go to the Bedouins, and a group that will go to the country that is beside theirs, and it is in Western Shaam. And the Muslims will betake themselves to 'Aqabah Afeeq; they will send their livestock forth, and their livestock will become afflicted.

That will be hard upon them, for they will be afflicted with severe hunger and harsh difficulties to the extent that one of them will burn the string of his bow and eat it. While they are upon that state, a caller will call out in the late night, just before Fajr (morning pre-sunrise prayer): 'O people, rescue has come to you'. He will repeat that thrice. People will say to one another: 'Indeed that is the voice of a man who is full'. Eisa b. Maryam will descend at the time of the Fajr prayer and the leader of the people will say: 'O Ruhullah, go forward and lead the prayer'. He will say: 'In this nation, some of its members are leaders for the rest'. So their leader will step forward and lead the prayer. When he will complete his prayer, 'Eisa will take his spear and go towards the Dajjal. When the Dajjal will see him, he will start to melt like lead does. Eisa will place his spear underneath the chest of the Dajjal and kill him. The Dajjal's companions will be defeated, and at that time, they will not have anything to hide behind. Even the tree will say: 'O believer, this is a disbeliever'. And the rock will say: 'O believer, this is a disbeliever'."

[Musnad Ahmad 17443; also found in Musannaf Ibn Abi Shayba 36812 and Mustadrak ‘ala al-Saheehayn lil Hakim 8473 with slight variation. Ibn Kathir said: By what Imam Ahmad related, perhaps the two countries (or cities) referred to are Basrah and Kufa]

Uthman b. abi al-Aas, originally from Taif in Hijaz region, lived in Bahrain[4] and Oman before eventually moving to Basrah where he eventually passed away. The background of the narrator is essential to understand to comprehend the narration better. What Uthman is narrating is events from his point of view and the cities he describes are from that context as well. We know this not only from this narration but from

other Hadiths as well because we know that the Muslims would have many cities and countries most notable among them being Makkah and Madina as well as Jerusalem and Damascus among others. Moreover, while Muslims would be in battle with the Dajjal in these areas, the believers would also be in battle elsewhere and most notable among them being Hind (India) which they would capture and find Eisa (عليه السلام) to have descended. These Hadiths are discussed in detail later.

Therefore, what Uthman is explaining is this: '*Among the cities or countries Muslims will have, there would be three of which the status I'm describing to you now*'. Perhaps the incidents of these three were described in one setting because these events are so interconnected and the Dajjal would appear in them one after the other that describing all three of them together in a single narration is the only clear way. The incidents in this Hadith describe the very last battles of the Dajjal with the Muslims before he is killed by Eisa (عليه السلام).

Since one of the cities or countries is in Shaam, it appears that the other two cities or countries mentioned may either be from the modern day Gulf or Iraq. Allah knows best.

Another narration is as follows:

> ابن مسعود ، قال : يفترق الناس عند خروج الدجال ثلاث فرق ، فرقة تتبعه ، وفرقة تلحق بأرض آبائها بمنابت الشيح ، وفرقة تأخذ بشط الفرات ، يقاتلهم ويقاتلونه ، حتى يجتمع المؤمنون بقرى الشام ، ويبعثون طليعة ، فيهم فارس فرسه أشقر أو أبلق ، فيقتلون فلا يرجع منهم بشر

> Ibn Mas'ud said: 'When the Dajjal comes out, people (in a particular area) will be divided into three groups: one group will follow him; one group will go to a land that has *Manaabit ash-Sheeh*; and the last group will go the shores of the Euphrates; he will fight them and they will fight him until the believers gather in the villages of Shaam. They will send an advance party, among whom

there will be a rider whose horse is white with redness or it is black and white. They will be killed, with not a single one of them returning'.

[Musannaf Ibn Abi Shayba 36970, Mu'jam al-Kabeer of Tabarani 9645, Al-Mustadrak ala al-Sahihain of al-Hakim Nishapuri 8516 and 8519; this narration has also been repeated in detail in 8772 and all those details have been covered in varying reports]



Manaabit ash-Sheeh refers to the place of the plant known as *Sheeh* in Arabic. Picture taken from Wikipedia: Artemisia abrotanum. This Hadith is also not general and does not denote that the entirety of Muslims would be limited to these three groups but is specific about a group in a specific location.

There is another Hadith which appears to be speaking of the Mongol attacks on the Muslims as follows:

قَالَ عَبْدُ اللَّهِ : يُوشِكُ أَنْ لَا تَأْخُذُوا مِنَ الْكُوفَةِ نَقْدًا وَلَا دِرْهَمًا , قُلْتُ : وَكَيْفَ يَا عَبْدَ
وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ حَتَّى يَرْبِطُوا اللَّهِ بْنَ مَسْعُودٍ ؟ قَالَ : يَجِيءُ قَوْمٌ كَأَنَّ
خُيُولَهُمْ عَلَى السَّوَاءِ فَيُجْلُوكُمْ إِلَى مَنَابِتِ الشّيحِ حَتَّى يَكُونَ الْبَعِيرُ وَالزَّادُ أَحَبَّ
إِلَى أَحَدِكُمْ مِنَ الْقَصْرِ مِنْ قُصُورِكُمْ هَذِهِ

Abdullah b. Mas'ud said: 'It is about to happen that payments and dirhams would not be received from Kufa'. It was asked: 'And why is that O Abdullah b. Mas'ud'? He responded: 'A people will come with hammered faces until they raid you with their horses all the way to Manaabit ash-Sheeh, until a camel is more beloved to each one of you than one of your palaces. [Musannaf Ibn Abi Shayba 36917][5]

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ، قَالَ : مَلاحِمُ النَّاسِ خَمْسٌ ، فَثِنْتَانِ قَدْ مَضَتَا ، وَثَلاثٌ فِي
هَذِهِ الأُمَّةِ : مَلْحَمَةُ التُّرْكِ ، ومَلْحَمَةُ الرُّومِ ، ومَلْحَمَةُ الدَّجَّالِ ، لَيْسَ بَعْدَ مَلْحَمَةِ
الدَّجَّالِ مَلْحَمَةٌ

> Abdullah b. Amru said: People will have five (big) wars; two have occurred while three will be in this Ummah; the war with the Turks (Mongols), the war with Rome (Armageddon), the war with the Dajjal. After the war with the Dajjal, there will be no (big) war. [Nu'aym b. Hammad's Kitab al-Fitan 1522]

If we look back at history, we find that such an event took place with the Mongol invasions; however, there is a resemblance of this narration with the one discussed prior to that in more ways than one. The place of retreat of the Muslims is *Manaabit ash-Sheeh* and the attackers are similar to the flat faced followers of the Dajjal from Khurasan (modern day Afghanistan and Pakistan area). In the first attack that happened in the past, the attackers were from Central Asia while in the attack that will take place with the Dajjal, the attackers would have people with similar faces from Khurasan region.

> سَتُقَاتِلُونَ بَيْنَ يَدَيِ السَّاعَةِ قَوْمًا يَنْتَعِلُونَ الشَّعْرَ، وَآخَرِينَ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ
>
> Before the hour, you will fight a nation with shoes made of hair. The last of them would have faces like grapes. [Mu'jam al-Awsat of Tabarani 6010]

The first of them were from Central Asia while the last of them would be from Khurasan region. For more details, read the chapter titled 'Followers of the Dajjal'.

Both the Hadiths appear to be referring to two different events but from this we learn that history repeats itself.

THE DAJJAL IS AN INSIGNIFICANT PERSON (II)

Many Muslims have an image of the Dajjal that may not necessary be *that* brutal. The fitna of the Dajjal would be of a similar nature as we see today but with a much higher intensity coupled with open satanic powers and illusions that we do not see with current charismatic leaders of the world.

A lot of us tend to think that he would be a monstrous being that kills anyone who disbelieves in him and that he is purely a life or death *fitna* i.e. if you reject him, you die and if you accept him, you live but as a disbeliever. Broadly speaking, this may be true but he would continue to maintain his image of freedom and liberation in front of his followers. Although in essence that is monstrous but the apparent may be clouded for some people.

Any death sentence that he would give may also be within the pretended circle of freedom and liberation. Hence, if you were to reject him in a public gathering, he may not have you killed in that situation with people around but treat you differently. In the Hadiths where we see that he kills some people, he also does that with his image of freedom intact. Consider the following Hadiths:

> فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ، هُوَ خَيْرُ النَّاسِ ـ أَوْ مِنْ خَيْرِ النَّاسِ ـ فَيَقُولُ أَشْهَدُ أَنَّكَ الدَّجَّالُ، الَّذِي حَدَّثَنَا عَنْكَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَدِيثَهُ، فَيَقُولُ الدَّجَّالُ أَرَأَيْتَ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ، هَلْ تَشُكُّونَ فِي الأَمْرِ فَيَقُولُونَ لاَ. فَيَقْتُلُهُ، ثُمَّ يُحْيِيهِ فَيَقُولُ حِينَ يُحْيِيهِ وَاللَّهِ مَا كُنْتُ قَطُّ أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ، فَيَقُولُ الدَّجَّالُ أَقْتُلُهُ فَلاَ أُسَلَّطُ عَلَيْهِ
>
> ... on that day the best man or one of the best men will come up to him and say, 'I testify that you are the same the Dajjal whose description was given to us by Allah's Messenger (ﷺ).' The Dajjal will say to the people, 'If I kill this man and bring him back to life again, will you

doubt my claim?' They will say, 'No.' Then the Dajjal will kill that man and bring him back to life. That man will say, 'Now I know your reality better than before.' The Dajjal will say, 'I want to kill him but I cannot.' [Sahih al-Bukhari 1882]

أبا سعيد الخدري قال : حدثنا رسول الله صلى الله عليه وسلم حديثا طويلا عن الدجال ، فقال فيما يحدثنا : يأتي الدجال وهو محرم عليه أن يدخل نقاب المدينة ، فيخرج إليه رجل يومئذ هو خير الناس - أو من خيرهم - فيقول : أشهد أنك الدجال الذي حدثنا رسول الله صلى الله عليه وسلم حديثه ، فيقول الدجال : أرأيتم إن قتلت هذا ثم أحييته ، أتشكون في الامر ؟ فيقولون : لا ، فيقتله ثم يحييه ، فيقول حين يحيى : والله ما كنت قط اشد بصيرة فيك مني الان ، قال : فيريد الثانية فلا يسلط عليه

Abu Sa’id al-Khudri said that the Messenger of Allah(ﷺ) narrated a long Hadith about the Dajjal wherein he said that the Dajjal is forbidden to enter Madina. A man will go out to him and he is the best of the people, or one of the best, and will say: ‘I testify that you are the Dajjal that the Messenger of Allah (ﷺ) informed us in his Hadith’. The Dajjal will say: Don’t you see that I killed this and gave him life? Do you have any doubt about this matter? They (his followers) will say: No! You killed him and then gave him life. Then he (that man) will say: By Allah! I now know more about you than before. The Dajjal would want to do that to him another time (i.e. kill him) but would not be able to overpower him.

[Musannaf Abdul Razzaq 20824; a similar narration is found in Sahih Ibn Hibban 6801]

Here, the Dajjal would kill this man to further prove his divinity to the people around him. His men would also not kill the person who would openly disbelieve in the Dajjal but would catch him and bring him to the Dajjal. This shows that he would have a system in place and would not operate in chaos within his circle. This also shows that while both trials

are there, the trial of faith would be severer than the trial of life and security.

It is said by some that the youth killed by the Dajjal and brought back to life would be Khidr (عليه السلام) because the youth would say: *'I testify that you are the same the Dajjal whose description was given to us by Allah's Messenger* (ﷺ).' The word he would use of hearing from the Prophet (ﷺ) would be *hadathna* which indicates that he heard from him directly. However, this is only conjecture and not based on certainty and using terms from the Prophet (ﷺ) which developed into technical meanings later on is not a strong evidence. Many terms such as *Hadith*, *Sunnah*, *Ghazwa*, and so on developed legal meanings later on while they were used linguistically by, and during the time of, the Prophet (ﷺ).

Another *evidence* cited to claim that the youth would be Khidr (عليه السلام) is as follows:

> لَيُدْرِكَنَّ الدَّجَّالَ مَنْ أَدْرَكَنِي، أَوْ لَيَكُونَنَّ قَرِيبًا مِنْ مَوْتِي
>
> Whoever has seen me will surely witness the Dajjal or he will emerge close to my death.
>
> [Mu’jam al-Awsat of Tabarani 6494, al-fitan of Hanbal b. Ishaq 20; the narration has a weak chain; however, there is a sound narration in Jami’ al-Tirmizi 2234 that attests to it]

It is argued that since the Dajjal would emerge much later, the one to see both the Prophet (ﷺ) and the Dajjal would be Khidr (عليه السلام). This argument is based on a general Hadith and applied to a specific case. It is based on a lot of assumptions and is not explicit regarding Khidr (عليه السلام). Moreover, this Hadith seems to point towards the idea that Ibn Sayyad may be the Dajjal. The personality of Ibn Sayyad is discussed in a

separate chapter later.

What one must be cautious of here is that the Dajjal may claim to be Khidr (عليه السلام) as well. The idea that Khidr (عليه السلام) is alive since millenniums may be used by him when he comes forward and puts himself forward as Khidr (عليه السلام).

There are some strange theories out there stating that the life of Khidr (عليه السلام) is one of the five degrees of life in which a person can be present in multiple places at the same time. Such a concept is not only un-Islamic and anti-Islamic, it is also devilish. For a number of devils to take the form of one person and appearing in different places at the same time is possible and one should be aware of such satanic tricks so as not to fall into the traps of Iblis and his special person, the Dajjal.

We saw earlier that the Dajjal would be a master of confusing the people and getting them to follow him because of the confused ideas roused in them by him. We see many people today laying the groundwork for that confusion. You may come across the *Alim*, the *Mufti*, the *Sheikh*, the *Sharif*, and the *Sayyid* coming up with absurd justifications for shirk (polytheism) thereby defending those who worship the dead and offer worship to the graves. This groundwork is being worked on with much vigour; however, as the Prophet (ﷺ) had foretold, those countering such *ulema* (scholars) are also doing so with vigour.

Consider the following Hadith:

> عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ لاَ أَزَالُ أُحِبُّ بَنِي تَمِيمٍ بَعْدَ ثَلاَثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُهَا فِيهِمْ " هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَّالِ
>
> Narrated Abu Huraira: I have not ceased to like Banu Tamim ever since I heard of three qualities attributed to them by Allah's Messenger (ﷺ). (He said): They, out of

all my followers, will be the strongest opponent of the Dajjal.

[Sahih al-Bukhari 4366; the merit of Banu Tamim being the severest against the Dajjal is also found in Musannaf Ibn Abi Shayba 36846 and Sahih Ibn Hibban 6808]

Those who criticize the classical definition of 'worship' and 'polytheism' by calling it 'Wahabism', 'Najdism', 'extremism', and what not are actually doing the Dajjal's work, willingly or unwillingly, in advance. The definitions of *ibadah* (worship) and *shirk* should be taken from the classical scholars, who elaborated on these based on the Qur'an and the Sunnah, even if the propaganda against it is strong. One must not be deterred by labels such as *Wahabi*, *Najdi* and the likes when it comes to pure monotheism and it is the people from the tribe of Tamim who are usually labeled as such.

It is important that one is not deterred by criticism and slander and one should continue to strive for the religion and its purity no matter how much the opponents from within taunt and mock and offer a fight. Moreover, it is also important that one does not become lazy when they see the opponent quieting down on their attacks and one must continue to educate himself and those around him.

WILL TECHNOLOGY COLLAPSE BEFORE/DURING/AFTER THE DAJJAL'S TIME?

There is a dispute among contemporary scholars whether civilizations would collapse and return to the way they were in ancient times and whether the Hadiths mentioning swords, shields, and horses are meant literally or whether these terms were used to explain to the *Sahaba* (companions of the Prophet (ﷺ)) in terms of what they were familiar with in their time. The Hadiths that mention fighting on horseback, with swords and shields have been quoted in this booklet and hence not repeated here. However, the view proposed by the book is that technology would not be wiped out completely but may reduce significantly in some parts of the earth. The following are some supporting Hadiths:

عُمْرَانُ بَيْتِ الْمَقْدِسِ خَرَابُ يَثْرِبَ وَخَرَابُ يَثْرِبَ خُرُوجُ الْمَلْحَمَةِ وَخُرُوجُ الْمَلْحَمَةِ فَتْحُ قُسْطَنْطِينِيَّةَ وَفَتْحُ الْقُسْطَنْطِينِيَّةِ خُرُوجُ الدَّجَّالِ

> The flourishing state of Jerusalem will be when Yathrib is in ruins, the ruined state of Yathrib will be when the great war comes, the outbreak of the great war will be at the conquest of Constantinople and the conquest of Constantinople when the Dajjal comes forth. [Sunan Abi Dawud 4294, Musannaf Ibn Abi Shayba 36811][1]

We see that varying cities would be destroyed and be flourishing before, during, and after the Dajjal. One may say that flourishing could be without technology as well but the fact is that there are further Hadiths as well such as those that indicate towards the use of weapons of mass destruction.[2]

Counter argument to these Hadiths are the following:

مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَظْهَرَ الْجَهْلُ، وَيَقِلَّ الْعِلْمُ، وَيَظْهَرَ الزِّنَا، وَتُشْرَبَ الْخَمْرُ،

> وَيَقِلَّ الرِّجَالُ، وَيَكْثُرَ النِّسَاءُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمُهُنَّ رَجُلٌ وَاحِدٌ
>
> From among the portents of the hour are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them. [Sahih al-Bukhari 5577]
>
> لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ فِي الْخَمْسِينَ امْرَأَةً الرَّجُلُ الْوَاحِدُ
>
> The hour would not come until the women to man ratio is 50 to one. [Musannaf Ibn Abi Shayba 36888 and 36896]

What these Hadiths tend to give the impression, and Allah knows best, is that there would be massive devastation and casualties in the end times' wars so much so that there would be 50 women to one man. However, in wars involving weapons of mass destruction, casualties arise in general without separately accounting for the gender. It is true that most of the soldiers are men, however, the general populace is also affected and for the ratio to be 50 to one, traditional weapons, such as swords and arrows, appear to be involved where collateral damage is very low.

It is a good argument; however, it cannot be ruled with certainty because the Hadiths do not mention the cause of the decrease in men's population and it may be a future event near the Day of Judgment. Moreover, even if the decrease is due to wars, there can be valid reasons such as migrations, shelters, and camps where women and children can be safe.

Islam QA states:

> What we think concerning this matter is that the Hadiths quoted above should be taken as they appear to mean and we should not try to interpret them differently, and that fighting at the end of time in those battles and wars will use those weapons and fighters will ride on horses. But we cannot be certain that the present civilization will disappear altogether, because that is something that is not mentioned in the texts. Another indication is that swords, horses and mules are still used in battles that are currently happening, even though civilization has reached such a high level. By expressing this view we confirm what is narrated in the Saheeh Hadiths, but we leave knowledge of the unseen to Allah, may He be exalted.
>
> This view is more on the safe side for religious commitment.
>
> [Source: https://islamqa.info/en/162744]

Although difficult to conclude with absolute certainty based on the text, it does appear that technology will not collapse completely because of a number of battles mentioned in the Hadiths to take place during and after the Dajjal's time namely the battle against Hind (India) and the subsequent onslaught from the Yajuj and Majuj having weapons that can fire into outer space.

DECEPTIONS SURROUNDING A DAY LIKE A YEAR, A DAY LIKE A MONTH, A DAY LIKE A WEEK

Perhaps one of the most misapplied, misused, and abused Hadith of our times is the following:

إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ طَافِئَةٌ كَأَنِّي أُشَبِّهُهُ بِعَبْدِ الْعُزَّى بْنِ قَطَنٍ فَمَنْ أَدْرَكَهُ مِنْكُمْ
فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ إِنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّأْمِ وَالْعِرَاقِ فَعَاثَ يَمِينًا
وَعَاثَ شِمَالاً يَا عِبَادَ اللَّهِ فَاثْبُتُوا " . قُلْنَا يَا رَسُولَ اللَّهِ وَمَا لَبْثُهُ فِي الأَرْضِ قَالَ "
أَرْبَعُونَ يَوْمًا يَوْمٌ كَسَنَةٍ وَيَوْمٌ كَشَهْرٍ وَيَوْمٌ كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ " . قُلْنَا يَا
رَسُولَ اللَّهِ فَذَلِكَ الْيَوْمُ الَّذِي كَسَنَةٍ أَتَكْفِينَا فِيهِ صَلاَةُ يَوْمٍ قَالَ " لاَ اقْدُرُوا لَهُ قَدْرَهُ " .
قُلْنَا يَا رَسُولَ اللَّهِ وَمَا إِسْرَاعُهُ فِي الأَرْضِ قَالَ " كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ فَيَأْتِي
عَلَى الْقَوْمِ فَيَدْعُوهُمْ فَيُؤْمِنُونَ بِهِ وَيَسْتَجِيبُونَ لَهُ فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ وَالأَرْضَ
فَتُنْبِتُ فَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ذُرًا وَأَسْبَغَهُ ضُرُوعًا وَأَمَدَّهُ خَوَاصِرَ ثُمَّ
يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ فَيَنْصَرِفُ عَنْهُمْ فَيُصْبِحُونَ مُمْحِلِينَ لَيْسَ
بِأَيْدِيهِمْ شَىْءٌ مِنْ أَمْوَالِهِمْ وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا أَخْرِجِي كُنُوزَكِ . فَتَتْبَعُهُ كُنُوزُهَا
كَيَعَاسِيبِ النَّحْلِ ثُمَّ يَدْعُو رَجُلاً مُمْتَلِئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جَزْلَتَيْنِ
رَمْيَةَ الْغَرَضِ ثُمَّ يَدْعُوهُ فَيُقْبِلُ وَيَتَهَلَّلُ وَجْهُهُ يَضْحَكُ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ
الْمَسِيحَ ابْنَ مَرْيَمَ فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ
وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ
كَاللُّؤْلُؤِ فَلاَ يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلاَّ مَاتَ وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ
فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ فَيَقْتُلُهُ ثُمَّ يَأْتِي عِيسَى ابْنَ مَرْيَمَ قَوْمٌ قَدْ عَصَمَهُمُ
اللَّهُ مِنْهُ فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ
أَوْحَى اللَّهُ إِلَى عِيسَى إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لاَ يَدَانِ لأَحَدٍ بِقِتَالِهِمْ فَحَرِّزْ
عِبَادِي إِلَى الطُّورِ . وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَيَمُرُّ
أَوَائِلُهُمْ عَلَى بُحَيْرَةِ طَبَرِيَّةَ فَيَشْرَبُونَ مَا فِيهَا وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ لَقَدْ كَانَ بِهَذِهِ
مَرَّةً مَاءٌ . وَيُحْصَرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لأَحَدِهِمْ خَيْرًا
مِنْ مِائَةِ دِينَارٍ لأَحَدِكُمُ الْيَوْمَ فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ فَيُرْسِلُ اللَّهُ عَلَيْهِمُ
النَّغَفَ فِي رِقَابِهِمْ فَيُصْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ عِيسَى
وَأَصْحَابُهُ إِلَى الأَرْضِ فَلاَ يَجِدُونَ فِي الأَرْضِ مَوْضِعَ شِبْرٍ إِلاَّ مَلأَهُ زَهَمُهُمْ وَنَتْنُهُمْ
فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ فَيُرْسِلُ اللَّهُ طَيْرًا كَأَعْنَاقِ الْبُخْتِ
فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا لاَ يَكُنُّ مِنْهُ بَيْتُ مَدَرٍ وَلاَ وَبَرٍ
فَيَغْسِلُ الأَرْضَ حَتَّى يَتْرُكَهَا كَالزَّلَفَةِ ثُمَّ يُقَالُ لِلأَرْضِ أَنْبِتِي ثَمَرَتَكِ وَرُدِّي بَرَكَتَكِ .
فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ وَيَسْتَظِلُّونَ بِقِحْفِهَا وَيُبَارَكُ فِي الرِّسْلِ حَتَّى أَنَّ
اللِّقْحَةَ مِنَ الإِبِلِ لَتَكْفِي الْفِئَامَ مِنَ النَّاسِ وَاللِّقْحَةَ مِنَ الْبَقَرِ لَتَكْفِي الْقَبِيلَةَ مِنَ
النَّاسِ وَاللِّقْحَةَ مِنَ الْغَنَمِ لَتَكْفِي الْفَخِذَ مِنَ النَّاسِ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ
رِيحًا طَيِّبَةً فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ وَيَبْقَى شِرَارُ
النَّاسِ يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمُرِ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ"

He (the Dajjal) would be a young man with twisted, contracted hair, and a blind eye. I compare him to `Abd-ul-`Uzza b. Qatan.[1] He who amongst you would survive

to see him should recite over him the opening verses of Sura Kahf (18th chapter). He would appear on the way between Syria and Iraq[2] and would spread mischief right and left. O servant of Allah! adhere (to the path of Truth). We said: Allah's Messenger, how long would he stay on the earth? He (ﷺ) said: For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days. We said: Allah's Messenger, would one day's prayer suffice for the prayers of day equal to one year? Thereupon he (ﷺ) said: No, but you must make an estimate of time (and then observe prayer). We said: Allah's Messenger, how quickly would he walk upon the earth? Thereupon he (ﷺ) said: Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their pasturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness) and it would be at this very time that

Allah would send Eisa son of Maryam, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odor of his self would die and his breath would reach as far as he would be able to see. He would then search for him (the Dajjal) until he would catch hold of him at the gate of Ludd and would kill him.

[Sahih Muslim 2937; the Dajjal's emergence between Iraq and Syria is also mentioned in Nu'aym b. Hammad's Kitab al-Fitan 1475]

إِنِّي سَأَقُولُ لَكُمْ فِيهِ كَلِمَةً مَا قَالَهَا نَبِيٌّ قَبْلِي: إِنَّهُ أَعْوَرٌ، وَلَيْسَ اللَّهُ بِأَعْوَرَ، بَيْنَ عَيْنَيْهِ كِتَابٌ: كَافِرٌ - يَقْرَأُهُ كُلُّ مُؤْمِنٍ كَاتِبٍ وَغَيْرِ كَاتِبٍ، يَسِيحُ فِي الْأَرْضِ أَرْبَعِينَ يَوْمًا، يَرِدُ كُلَّ بَلَدٍ غَيْرَ هَاتَيْنِ: الْمَدِينَةِ وَمَكَّةَ، حَرَّمَهُمَا اللَّهُ عَلَيْهِ، يَوْمٌ مِنْ أَيَّامِهِ كَالسَّنَةِ، وَيَوْمٌ كَالشَّهْرِ، وَيَوْمٌ كَالْجُمُعَةِ، ثُمَّ بَقِيَّةُ أَيَّامِهِ كَأَيَّامِكُمْ هَذِهِ، لَا يَبْقَى إِلَّا أَرْبَعِينَ يَوْمًا

Indeed, I inform you of a thing which no prophet before me has done so. He is one-eyed and Allah is not one-eyed and between his eyes is written *kafir* which every faithful believer will be able to read whether he is literate or not. He will travel around for forty days and visit every place except Madina and Makkah which are forbidden by Allah for him. A day then would be like a year, another like a month, another day like a week and the remaining days will be like these (normal) days and he will not remain except for forty days. [Mu'jam al-Awsat of Tabarani 9199]

There are some narrations (refer: *Index of weak Hadiths*) with the years and days switched. Such Hadiths state the following:

> He (the Dajjal) will live for forty years; one year like a month, a month like a week, a week like a day and a day like an hour and an hour like a few moments as if a spark in a fire.

Such Hadiths are not authentic but some have still attempted to reconcile them stating that his 40 days would be so extreme in nature that they would feel like 40 years. Some use the 40 years Hadith along with the 40 days' Hadith to claim that the lengthiness of the days refers to extreme difficulties so that time appears not to pass. Some argue that the three days of the 40 day Hadiths are also normal days but extreme in severity. However, this is not the case as we shall see later. What may have happened is that a narrator may have confused the 40 years with those of Eisa (عليه السلام) who is actually supposed to live for 40 years after he returns.

There are some today who misuse this Hadith (of *a day like a year, a day like a month, a day like a week*) and ignore key important statements – these have been emphasized in the quoted Hadith. They ignore all other Hadiths, misrepresent this one and then interpret other Hadiths in accordance with this faulty interpretation.

We have seen from the emphasized parts that the Dajjal is a human being who would come out from between Syria and Iraq, or Iran and Afghanistan, or Afghanistan and Central Asia, or from Bahrain, and that he resembles a human being. We have also established a sequence which cannot be differed over i.e. a false pretender before the Mahdi,[3] then the Mahdi[4] followed by the Dajjal,[5] followed by the return of Eisa (عليه السلام)[6] who would kill the Dajjal and then the emergence of Yajuj and Majuj.[7] Once we keep these important, and apparently trivial, points in consideration we learn that the theory that the British colonial empire is the Dajjal is laid to

waste. One must keep this firmly in mind that anyone who argues against this sequence is not your friend; he/she may either be a foolish friend or a wise enemy.

It is claimed that a day like a year refers to the 1,000 year rule of the British colonial empire, a day like a month refers to the US hegemony over the world for a hundred years and a day like a week refers to the transfer of power to Israel as the ruling country over the world (for a decade). It is claimed that the *Dajjal's 'day like a month'* is now coming to an end and that his '*day like a week*' is about to commence and that Israel will replace the US as the leading super power of the world.[8] Whether this analysis is correct or not is up to speculation but what is definitely incorrect is the misuse derived from this understanding. If this presented interpretation is to be accepted, it must not conflict the apparent other Hadiths and the sequence cannot be challenged as they are firmly established from the wordings of the Hadiths. Another very explicit Hadith that refutes this understanding is as follows:

> إن الأعور الدجال مسيح الضلالة يخرج من قبل المشرق في زمان اختلاف من الناس وفرقة فيبلغ ما شاء الله من الأرض في أربعين يوما الله أعلم ما مقدارها الله أعلم ما مقدارها - مرتين - وينزل الله عيسى ابن مريم فيؤمهم فإذا رفع رأسه من الركعة قال : سمع الله لمن حمده قتل الله الدجال وأظهر المؤمنين
>
> Surely the one-eyed liar, the Messiah of misguidance will emerge from near the east at the time of extreme differences among people and will reach to places on the earth, as Allah wills, in forty days – Allah knows how much their (i.e. the forty days) actual length will be, Allah knows how much their actual length will be (and he said it twice) and Allah will send down Eisa b. Maryam and he will lead them. When he (Eisa) raises his head from the Rak'ah and says: Sami' Allahu lim hamida (Allah listens to those who praise Him), Allah will kill the Dajjal and the faithful believers will be victorious.

[Sahih Ibn Hibban 6812; a narration in Musannaf Ibn Abi Shayba also calls the Dajjal as the *Messiah of misguidance*(مسيح الضلالة) – that Hadith mentions that his forehead and chest/shoulders would be broad]

The chain for this narration is strong; however, it appears to contradict other authentic narrations where Eisa (عليه سلام) will decline the offer from the Mahdi to lead them in prayer. Here it appears that Eisa (عليه سلام) will actually lead the believers in prayer. There can be a number of answers to this:

1. When the Hadith states that Eisa (عليه سلام) will lead them, it may be referring to leading in general and not in prayer. He will pray behind the Mahdi and recite the words mentioned as a follower and not as a leader. These words are spoken by the prayer leader; however, scholars state that those who follow the leader should also repeat the same words.
2. The Hadiths are silent about the Mahdi after the descent of Eisa (عليه سلام) and we do not know anything about him afterwards. Moreover, the Hadiths mention that Eisa (عليه سلام) will descend as a just ruler giving an indication that he would descend to rule. Therefore, it may be that the Mahdi passes away some time after Eisa (عليه سلام) descends. If this Hadith refers to Eisa (عليه سلام) leading the believers in prayer, perhaps the Mahdi might pass away during it. He may begin by leading and pass away while in prayer after which Eisa (عليه سلام) takes over the leadership of that particular prayer as well as the overall leadership of the Muslims and the world.

If it is argued that the Dajjal would come to the world for 37 of our worldly days while three of his days refer to the global hegemony of the British, followed by US, and then to be followed by Israel, it may or may not be true. There is no sure

way of knowing about it and delving into it would be pure conjecture.[9] The following Hadith may indicate that this understanding *may* have a basis:

> ذكر دجال عند رسول الله فقال: لانا لفتنة بعضكم أخوف عندي من فتنة الدجال ولن ينجو أحد مما قبلها إلا نجا منها وما صنعت فتنة منذ كانت الدنيا صغيرة ولا كبيرة إلا لفتنة الدجال.
>
> The Dajjal was mentioned in front of the Prophet (ﷺ) so he said: More than the fitna of the Dajjal, I fear for your in-fighting. Whoever remained safe from this fitna (of in-fighting) from before (i.e. before the coming of the Dajjal), then he is in reality safe and whatever fitan have come in this world whether minor or major, have come because of the fitna of the Dajjal. [Musnad Ahmad 22693, Sahih Ibn Hibban 6807][10]

Every *fitna* in the world is because of the *fitna* of the Dajjal. This may appear to render true the theory that the British empire and now the American empire (later to be replaced by Israel) are forces of the Dajjal; however, this only covers a few thousand years whereas the Hadith states that all the *fitan* of the past are because of the *fitna* of the Dajjal.

What may be true is that after the expulsion of *Iblis* (the chief devil), he may have devised this plan of launching the Dajjal and every move that he chose was in accordance with this plan which he will unveil near the end times i.e. he saved the best for the last even though the process to reach it took thousands and thousands of years. Perhaps this is why every prophet warned his nation about the danger of the Dajjal as it pertained to them as well even if the Dajjal was not physically launched by Iblis. What may also be true is that the three worldly political powers may also be forerunners and workers of the Dajjal before his emergence.

To seal the Hadith with one particular interpretation is wrong

because the understanding is against the Hadith as well. The Sahaba asked whether *one day's prayer would suffice for the prayers of day equal to one year* and the Prophet (ﷺ) replied in the negative. This shows that both the questioners and the answerer took the Hadith literally and that the days in those times would really stretch for very long.

Allah knows best and we cannot fully know the reality and hence to use an understanding derived from conjecture to contradict established facts is not a wise approach.

Explaining these forty days mentioned in the Hadīth, Imām al-Nawawī says:

> The scholars say that this Hadīth is to be understood upon its apparent, literal meaning in that the (first) three days will be as long as is mentioned in the Hadīth. And his statement, "and the remainder of his days will be like your normal days" indicates this (literal meaning). [Ṣaḥīḥ Muslim bi Sharḥ al-Nawawī (18/65-66)]

THE DAJJAL IS FORBIDDEN FROM ENTERING MAKKAH AND MADINA

These Hadiths are self-explanatory and require no comments.

الدَّجَّالُ لا يُوْلَدُ لَهُ ، وَلا يَدْخُلُ المَدِيْنَةَ وَلا مَكَّةَ

Dajjāl will neither have children nor will he be able to enter Madina or Makkah.

[Collected by A ḥ mad and it is in Ṣ a ḥ ī ḥ al-Jāmi' of al-Albānī; a similar narration is found in Nu'aym b. Hammad's Kitab al-Fitan 1564]

لاَ يَدْخُلُ الْمَدِينَةَ رُعْبُ الْمَسِيحِ الدَّجَّالِ، وَلَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ، عَلَى كُلِّ باب مَلَكَانِ

The terror caused by al-Masih al-Dajjal will not enter Madina and at that time Madina will have seven gates and there will be two angels at each gate (guarding them).

[Sahih al-Bukhari 7125, Mustadrak 'ala al-Saheehayn lil Hakim 8627, Musannaf Ibn Abi Shayba 36817 and Sahih Ibn Hibban 6805 with a slight variation]

عَلَى أَنْقَابِ الْمَدِينَةِ مَلاَئِكَةٌ، لاَ يَدْخُلُهَا الطَّاعُونُ وَلاَ الدَّجَّالُ

There are angels at the mountain passes of Madina (so that) neither plague nor the Dajjal can enter it. [Sahih al-Bukhari 7133, Muwatta Malik book 45, Hadith 1616]

الْمَدِينَةُ يَأْتِيهَا الدَّجَّالُ، فَيَجِدُ الْمَلاَئِكَةَ يَحْرُسُونَهَا، فَلاَ يَقْرَبُهَا الدَّجَّالُ ـ قَالَ ـ وَلاَ الطَّاعُونُ، إِنْ شَاءَ اللَّهُ

The Dajjal will come to Madina and find the angels guarding it. So Allah willing, neither the Dajjal, nor plague will be able to come near it.

[Sahih al-Bukhari 7134, Sahih Ibn Hibban 6804; similar message is found in Mustadrak 'ala al-Saheehayn lil Hakim 8628]

يَأْتِي الدَّجَّالُ الْمَدِينَةَ فَيَجِدُ الْمَلاَئِكَةَ يَحْرُسُونَهَا فَلاَ يَدْخُلُهَا الطَّاعُونُ وَلاَ الدَّجَّالُ إِنْ شَاءَ اللَّهُ

The Dajjal will come to Madina to find that the angels have surrounded it. Neither the plague nor the Dajjal will enter it, if Allah wills.

[Jami' al-Tirmizi 2242; a similar narration is found in Musannaf Ibn Abi Shayba 36818]

عَنْ عَبْدِ اللَّهِ بْنِ سَلامٍ ، قَالَ : إِنَّ مَلائِكَةَ اللَّهِ تَعَالَى يَحْرُسُونَ الْمَدِينَةَ مِنْ كُلِّ نَاحِيَةٍ ، مَا مِنْ نَقْبٍ مِنْ أَنْقَابِ الْمَدِينَةِ إِلا وَعَلَيْهِ مَلَكٌ سَالٌّ سَيْفَهُ ، فَلا تُنَفِّرُوا مَلائِكَةَ اللَّهِ الَّذِينَ يَحْرُسُونَكُمْ

Abdullah b. Salam said: Angels of Allah are protecting Madina from all sides. On every entrance of Madina, an angel stands guard with a sword in his hands; therefore, do not alienate the angels of Allah who guard you (i.e. do not abandon Madina). [Nu'aym b. Hammad's Kitab al-Fitan 1563]

يَأْتِي الدَّجَّالُ وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ، فَيَنْزِلُ بَعْضَ السِّبَاخِ الَّتِي تَلِي الْمَدِينَةَ، فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ وَهْوَ خَيْرُ النَّاسِ أَوْ مِنْ خِيَارِ النَّاسِ، فَيَقُولُ أَشْهَدُ أَنَّكَ الدَّجَّالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَدِيثَهُ، فَيَقُولُ الدَّجَّالُ أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ، هَلْ تَشُكُّونَ فِي الأَمْرِ فَيَقُولُونَ لاَ. فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ فَيَقُولُ وَاللَّهِ مَا كُنْتُ فِيكَ أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ. فَيُرِيدُ الدَّجَّالُ أَنْ يَقْتُلَهُ فَلاَ يُسَلَّطُ عَلَيْهِ

The Dajjal will come, and he will be forbidden to enter the mountain passes of Madina. He will encamp in one of the salt areas neighboring Madina and there will appear to him a man who will be the best or one of the best of the people. He will say 'I testify that you are the Dajjal about whom Allah's Messenger (ﷺ) told us'. The Dajjal will say (to his audience), 'Look, if I kill this man and then give him life, will you have any doubt about

my claim?' They will reply, 'No,' Then the Dajjal will kill that man and then will make him alive. The man will say, 'By Allah, now I recognize you more than ever!' The Dajjal will then try to kill him (again) but he will not be given the power to do so. [Sahih al-Bukhari 7132]

إن يخرج الدجال وأنا حي كفيتكموه ، وإن يخرج الدجال بعدي فإن ربكم ، عز وجل ، ليس بأعور ، إنه يخرج في يهودية أصبهان ، حتى يأتيالمدينة ، فينزل ناحيتها ، ولها يومئذ سبعة أبواب ، على كل نقب منها ملكان ، فيخرج إليه شرار أهلها ، حتى يأتيالشام ، مدينة بفلسطين بباب لد ، فينزل عيسى ابن مريم ، عليه السلام ، فيقتله ، ثم يمكث عيسى ، عليه السلام ، في الأرض أربعين سنة إماما عادلا ، وحكما مقسطا

If the Dajjal emerges and I am among you, then I will face him on your behalf and if he comes out after me, then (know that) Allah is not one-eyed. He will come out among the Jews of Isfahan until he (eventually or one day) comes near Madina and camp there. At that time, there would be seven entrances to Madina and there would be two angels on every entrance. Then the evil inhabitants of Madina would go out to him (to join or pledge to him) until eventually he reaches Shaam (greater Syria) in a city in Palestine at the gate of Ludd (Lod). Then Eisa will descend and kill him. Eisa will rule the earth for forty years as a just and fair ruler.

[Musnad Ahmad 23946; also found in Sahih Ibn Hibban 6822, Musannaf Ibn Abi Shayba 36808, and 36818 with slight variation and in Musannaf Ibn Abi Shayba 36817 in brief. The part about Eisa being a just and fair ruler is also found in Musannaf Ibn Abi Shayba 36829]

يَأْتِي وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ فَيَنْتَهِي إِلَى بَعْضِ السِّبَاخِ الَّتِي تَلِي الْمَدِينَةَ فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ - أَوْ مِنْ خَيْرِ النَّاسِ - فَيَقُولُ لَهُ أَشْهَدُ أَنَّكَ الدَّجَّالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم حَدِيثَهُ فَيَقُولُ الدَّجَّالُ أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ أَتَشُكُّونَ فِي الأَمْرِ فَيَقُولُونَ لاَ . قَالَ فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ فَيَقُولُ حِينَ يُحْيِيهِ وَاللَّهِ مَا كُنْتُ فِيكَ قَطُّ أَشَدَّ بَصِيرَةً مِنِّي الآنَ - قَالَ - فَيُرِيدُ الدَّجَّالُ أَنْ يَقْتُلَهُ فَلاَ يُسَلَّطُ عَلَيْهِ

He would come but would not be allowed to enter the

mountain passes to Madina. So he will alight at some of the barren tracts near Madina, and a person who would be the best of men or one from amongst the best of men would say to him: I bear testimony to the fact that you are the Dajjal about whom Allah's Messenger (ﷺ) informed us of. The Dajjal would say: What is your opinion if I kill this (person), then I bring him back to life; even then will you harbor doubt in this matter? They would say: No. He would then kill (the man) and then bring him back to life. When he would bring that person to life, he would say: By Allah, I had no better proof of the fact (that you are the Dajjal) than at the present time (that you are actually so). The Dajjal would then make an attempt to kill him (again) but he would not be able to do that. [Sahih Muslim 2938 i]

لَيْسَ مِنْ بَلَدٍ إِلاَّ سَيَطَؤُهُ الدَّجَّالُ إِلاَّ مَكَّةَ وَالْمَدِينَةَ وَلَيْسَ نَقْبٌ مِنْ أَنْقَابِهَا إِلاَّ عَلَيْهِ الْمَلاَئِكَةُ صَافِّينَ تَحْرُسُهَا فَيَنْزِلُ بِالسَّبَخَةِ فَتَرْجُفُ الْمَدِينَةُ ثَلاَثَ رَجَفَاتٍ يَخْرُجُ إِلَيْهِ مِنْهَا كُلُّ كَافِرٍ وَمُنَافِقٍ

There will be no land which would not be covered by the Dajjal but Makkah and Madina, and there would no passage out of the passages leading to them which would not be guarded by angels arranged in rows. Then he (the Dajjal) would appear in a barren place adjacent to Madina and it would rock three times that every unbeliever and hypocrite would get out of it towards him.

[Sahih Muslim 2943 i, Sahih Ibn Hibban 6803; similar narration is found in Musannaf Ibn Abi Shayba 36825 and Nu'aym b. Hammad's Kitab al-Fitan 1555 with slight variation in words]

Covering lands refers to visiting them and not necessarily occupying them. Some Muslims have a misconception that in the Dajjal's time, Muslims would be confined to only two or

three cities while every other place would be under his occupation; a careful look at Hadiths clarifies this misconception.

> الإِيمَانُ يَمَانٍ وَالْكُفْرُ مِنْ قِبَلِ الْمَشْرِقِ وَالسَّكِينَةُ لأَهْلِ الْغَنَمِ وَالْفَخْرُ وَالرِّيَاءُ فِي الْفَدَّادِينَ أَهْلِ الْخَيْلِ وَأَهْلِ الْوَبَرِ يَأْتِي الْمَسِيحُ إِذَا جَاءَ دُبُرَ أُحُدٍ صَرَفَتِ الْمَلاَئِكَةُ وَجْهَهُ قِبَلَ الشَّامِ وَهُنَالِكَ يَهْلِكُ
>
> Faith is Yemeni, and disbelief is from the direction of the east. Tranquility is for the people of sheep, and wickedness and Riya is in those who boast among the people of horses and the people of camels. The Messiah i.e. the Dajjal, will come, and when he reaches behind Uhud, the angels will turn his face to the direction of Shaam, and it is there that he will be destroyed. [Jami' al-Tirmizi 2243]

The Hadiths mention that the Dajjal would not be able to enter Makkah and Madina; he would attempt to go to Madina but he would not do so for Makkah – nothing has been mentioned in this regard.

Why would he attempt to go to Madina? Since Madina would have been damaged not just by the earthquakes that he would cause but also by its abandonment from before (refer *Sunan Abi Dawud 4294*, *Sahih Muslim 2891 iv*, and *Sunan Ibn Majah 4077*), what purpose would it serve for him to go to Madina? It may be that he would go there to get followers but since only Madina has been mentioned and not Makkah (as his place of attempted entry), there is more to it. Madina may fall under the *greater Israel* plan and upon the insistence of his followers, or his own attempt to please his followers, he may seek to go to Madina. More Hadiths follow:

> يَخْرُجُ الدَّجَّالُ فَيَتَوَجَّهُ قِبَلَهُ رَجُلٌ مِنَ الْمُؤْمِنِينَ فَتَلْقَاهُ الْمَسَالِحُ مَسَالِحُ الدَّجَّالِ فَيَقُولُونَ لَهُ أَيْنَ تَعْمِدُ فَيَقُولُ أَعْمِدُ إِلَى هَذَا الَّذِي خَرَجَ - قَالَ - فَيَقُولُونَ لَهُ أَوَمَا تُؤْمِنُ بِرَبِّنَا فَيَقُولُ مَا بِرَبِّنَا خَفَاءٌ . فَيَقُولُونَ اقْتُلُوهُ . فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ أَلَيْسَ قَدْ نَهَاكُمْ رَبُّكُمْ أَنْ تَقْتُلُوا أَحَدًا دُونَهُ - قَالَ - فَيَنْطَلِقُونَ بِهِ إِلَى الدَّجَّالِ فَإِذَا رَآهُ الْمُؤْمِنُ

قَالَ يَا أَيُّهَا النَّاسُ هَذَا الدَّجَّالُ الَّذِي ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ فَيَأْمُرُ الدَّجَّالُ بِهِ فَيُشَبَّحُ فَيَقُولُ خُذُوهُ وَشُجُّوهُ . فَيُوسَعُ ظَهْرُهُ وَبَطْنُهُ ضَرْبًا - قَالَ - فَيَقُولُ أَوَمَا تُؤْمِنُ بِي قَالَ فَيَقُولُ أَنْتَ الْمَسِيحُ الْكَذَّابُ - قَالَ - فَيُؤْمَرُ بِهِ فَيُؤْشَرُ بِالْمِئْشَارِ مِنْ مَفْرِقِهِ حَتَّى يُفَرَّقَ بَيْنَ رِجْلَيْهِ - قَالَ - ثُمَّ يَمْشِي الدَّجَّالُ بَيْنَ الْقِطْعَتَيْنِ ثُمَّ يَقُولُ لَهُ قُمْ . فَيَسْتَوِي قَائِمًا - قَالَ - ثُمَّ يَقُولُ لَهُ أَتُؤْمِنُ بِي فَيَقُولُ مَا ازْدَدْتُ فِيكَ إِلاَّ بَصِيرَةً - قَالَ - ثُمَّ يَقُولُ يَا أَيُّهَا النَّاسُ إِنَّهُ لاَ يَفْعَلُ بَعْدِي بِأَحَدٍ مِنَ النَّاسِ - قَالَ - فَيَأْخُذُهُ الدَّجَّالُ لِيَذْبَحَهُ فَيُجْعَلَ مَا بَيْنَ رَقَبَتِهِ إِلَى تَرْقُوَتِهِ نُحَاسًا فَلاَ يَسْتَطِيعُ إِلَيْهِ سَبِيلاً - قَالَ - فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَقْذِفُ بِهِ فَيَحْسِبُ النَّاسُ أَنَّمَا قَذَفَهُ إِلَى النَّارِ وَإِنَّمَا أُلْقِيَ فِي الْجَنَّةِ " . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذَا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ

The Dajjal would come forth and a person from amongst the believers would go towards him and the armed men of the Dajjal would meet him and they would say to him: Where do you intend to go? He would say: I intend to go to this one who is coming forth. They would say to him: Don't you believe in our Lord? He would say: There is nothing hidden about our Lord. They would say: Kill him. Then some amongst them would say: Has your master (the Dajjal) not forbidden you to kill anyone without (his consent)? And so they would take him to the Dajjal and when the believer would see him, he would say: O people! He is the Dajjal about whom Allah's Messenger (ﷺ) informed (us). the Dajjal would then order for breaking his head and utter (these words): Catch hold of him and break his head. He would be struck even on his back and on his stomach. Then the Dajjal would ask him: Don't you believe in me? He would say: You are a false Messiah. He would then order him to be torn (into pieces) with a saw from the parting of his hair up to his legs. After that the Dajjal would walk between the two pieces. He would then say to him: Stand, and he would stand erect. He would then say to him: Don't you believe in me? And the person would say: It has only added to my insight concerning you (that you are really the Dajjal). He (the believer) would then say: O people, he would not behave with anyone amongst people (in such a manner) after me. The Dajjal would try to catch hold of him so that he should kill him

> (again). The space between his neck and collar bone would be turned into copper and he would find no means to kill him. So he would catch hold of him by his hand and feet and throw him (into the air) and the people would think as if he had been thrown in the hellfire whereas he would be thrown in Paradise. He would be the most eminent amongst persons in regard to martyrdom in the sight of the Lord of the worlds.
>
> [Sahih Muslim 2938 iii; a similar narration is found in brief in Nu'aym b. Hammad's Kitab al-Fitan 1531]

Another Hadith as follows mentions additional places where the Dajjal would not be able to enter:

> إن الدجال يبلغ كل منهل إلا أربعة مساجد مسجد الحرام ومسجد المدينة ومسجد طور سيناء ومسجد الأقصى
>
> The Dajjal will visit all places except four; Masjid al-Haram (in Makkah), Masjid of Madina, Masjid Toor Sina, and Masjid al-Aqsa (in Jerusalem).
>
> [Nu'aym b. Hammad's Kitab al-Fitan 1561, Musnad Ahmad 23735; a slightly lengthier narration with the same message is found in Musannaf Ibn Abi Shayba 36804 and 36840]

The Hadith above narrows down four Mosques in four cities whereas Makkah and Madina were cities in general and hence, the Dajjal may be able to enter Jerusalem but not in Masjid al-Aqsa.

From the Hadiths we see that the Dajjal would have the following *supernatural powers*:

- Fire and water with him (this may either be real or an

illusion)

- Weather control (this may either be technological or *real*)

- Making dead appear to be alive (through the help of devils who may be *qareen*[1] or some other devils)

- Bringing the dead back to life – this particular power is not repeated elsewhere. In other instances, he would have devils appear in the form of deceased people but there is only one instance in Hadiths where the Dajjal actually kills a person and brings him back to life. This may be real or it may be a show something similar, but much more advanced, to what Criss Angel does i.e. pure trickery and illusion.

If the Dajjal would not be able to enter Makkah and Madina, does it mean that he would rule everywhere else except these two cities? The answer is no and it is important to understand this because many people develop the misconception that the Dajjal would rule the entire earth. He would clearly not rule the lands of the Yajuj and Majuj, he would face stiff resistance, in fact the most severe resistance, from the tribe of Banu Tamim (refer *Sahih al-Bukhari 4366*, *Musannaf Abdul Razzaq 20833 i* and *Musannaf Ibn Abi Shayba 36846*), he would pass by areas and restrict the rainfall if the residents do not believe in him. Furthermore, there would be wars during his time which he would not be able to influence and would not be able to support his own over his enemies:

عِصَابَتَانِ مِنْ أُمَّتِي أَحْرَزَهُمَا اللَّهُ مِنَ النَّارِ عِصَابَةٌ تَغْزُو الْهِنْدَ وَعِصَابَةٌ تَكُونُ مَعَ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِمَا السَّلَامُ

> "Allah has saved two groups of my Ummah from the hell-fire, the group that fights in India and the group that fights along with Eisa b. Maryam (عليه السلام)."

[Musnad Ahmad 37/81, Sunan an-Nasa'i 3175 - Mu’sasat ar-Risaalah edn. Classed as Hasan by the commentators on al-Musnad including Sheikh Arnaut. Classed as Sahih by Sheikh al-Albani in as-Silsilah as-Saheehah no. 1934]

يغزو قوم من أمتي الهند ، فيفتح الله عليهم ، حتى يلقوا بملوك الهند مغلولين
في السلاسل ، يغفر الله لهم ذنوبهم ، فينصرفون إلى الشام فيجدون عيسى
بن مريم بالشام

A nation from my Ummah will attack India,[2] Allah will grant them victory until they put their leaders in chains. Allah will forgive them (members of that army) their sins and when they depart to Shaam, they will find Eisa b. Maryam there.

[Nu’aym b. Hammad’s (d. 228 AH) Kitab al-Fitan 1182 contains this Hadith with a weak chain. However, Musnad Ishaq b. Rahawayh (d. 238 AH) includes this Hadith with a sound chain. This Hadith is also included in Shaikh Anwar Shah Kashmiri’s al-Tasrih bima Tawatur fi Nuzul al-Masih Hadith no. 46 and Shaykh Abdul Fattah Abu Ghuddah who researched the book and mentioned, wherever he could find, the weakness of its narrations but did not criticize this narration and thus implicitly authenticated it]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يوْمًا
الْهِنْدَ، فَقَالَ: «لَيَغْزُوَنَّ جَيْشٌ لَكُمُ الْهِنْدَ فَيَفْتَحُ اللَّهُ عَلَيْهِمْ حَتَّى يَأْتُوا بِمُلُوكِ السِّنْدِ
مُغَلْغَلِينَ فِي السَّلَاسِلِ فَيَغْفِرُ اللَّهُ لَهُمْ ذُنُوبَهُمْ فَيَنْصَرِفُونَ حِينَ يَنْصَرِفُونَ فَيَجِدُونَ
الْمَسِيحَ ابنَ مَرْيَمَ بِالشَّامِ» قَالَ: أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فَإِنْ أَنَا أَدْرَكْتُ تِلكَ
الْغَزْوَةَ بِعْتُ كُلَّ طَارِدٍ وَتَالِدٍ لِي وَغَزَوتُهَا فَإِذَا فَتَحَ اللَّهُ عَلَيْنَا انْصَرَفْنَا فَأَنَا أَبُو هُرَيْرَةَ
الْمُحَرَّرُ يَقْدَمُ الشَّامَ فَيَلْقَى الْمَسِيحَ ابْنَ مَرْيَمَ، فَلَأَحْرِصَنَّ أَنْ أَدْنُوَ مِنْهُ فَأُخْبِرَهُ أَنِّي
صَحِبْتُكَ يَا رَسُولَ اللَّهِ، قَالَ: فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَاحِكًا، وَقَالَ:
إِنَّ جَنَّةَ الْآخِرَةِ لَيْسَتْ كَجَنَّةِ الْأُولَى يُلْقَى عَلَيْهِ مَهَابَةٌ مِثْلَ مَهَابَةِ الْمَوْتِ يَمْسَحُ
وَجْهَ الرِّجَالِ وَيُبَشِّرُهُمْ بِدَرَجَاتِ الْجَنَّةِ

Abu Hurayrah narrated that the Prophet (ﷺ) mentioned India one day and said: ‘An army from amongst you will attack India and Allah will grant them

> victory until they put the leaders of Sindh in chains. Allah will forgive them (members of that army) their sins; they will depart when they depart and when they do so, they will find the Messiah, son of Maryam, in Syria'.
>
> Abu Hurayra said: If I find that battle, I will sell off everything and join it and if I succeed, I will be Abu Hurayra the free and I will meet Eisa b. Maryam in Shaam. I would desire to tell him that I am your companion O Messenger of Allah.
>
> The Prophet (ﷺ) smiled and said: The first paradise and the last paradise are not the same. Meeting him is like meeting death; he (Eisa) will wipe the faces of the men (he meets when he descends) and give them the good news of their ranks in paradise. [Musnad Ishaq b. Rahawayh 537, Nu'aym b. Hammad's Kitab al-Fitan 1576]

A related narration is found in *Musannaf Ibn Abi Shayba 36856* (refer *Index of weak Hadiths*) where Abu Hurayrah asks the people around to convey his Salaam to Eisa (عليه السلام) if they meet him. The chain there has some weakness; however, looking at it in light of the above Hadith may indicate that it may be acceptable as this sound narration above affirms to the message there.

This battle will take place around the same time as the Malhama (the Armageddon) (in or around Syria) when the Muslims would be ruled by the Mahdi. The Mahdi would rule for seven or nine years and be alive to receive Eisa (عليه السلام). After the descent of Eisa (عليه السلام), there is no mention of the Mahdi and we do not know when he will pass away.

From all these connected Hadiths, we learn that some non-Hadith prophecies are not entirely accurate, if at all. A very notable tiny collection of prophecies is that of *Naimatullah Shah Wali* from *several centuries back*. Even if we ignore the fact that the book does not stand up to historical scrutiny and we also ignore its actual date of writing and accept it as it is claimed to be, we find problems. In that book, the Dajjal is said to appear 40 years after the conquest of India whereas authentic Hadiths speak otherwise. Such prophesies should not be taken seriously and should be ignored; even looking at them with some form of accuracy or with the hope to find half-truths would be a blunder as such books are usually very recently written.

Some people criticize these Hadiths because of the usage of the word *ghazwa* for this battle. A *ghazwa* is generally understood to be a battle in which the Prophet (ﷺ) himself participated while the battles fought during the Prophet (ﷺ)'s time in which he did not participate are known as *sariyyah*. Even if we assume that these classifications existed during the time of the Prophet (ﷺ) and that he himself distinguished battles with these terms,[3] we do not find these Hadiths problematic and this is because the battle for India is not defined as *ghazwatul Hind* in authentic Hadiths. This term *ghazwa* is used in weak narrations while the authentic ones state that the Muslims would fight (*taghzoo*) the disbelievers.[4]

Sheikh Hammood al-Tawaijri states regarding these Hadiths:

> وما ذكر في حديث أبي هريرة رضي الله عنه الذي رواه نعيم بن حماد من غزو الهند ؛ فهو لم يقع إلى الآن ، وسيقع عند نزول عيسى بن مريم عليهما الصلاة والسلام ، إن صح الحديث بذلك
>
> What has been mentioned from Abu Hurayra (رضي الله عنه) narrated by Nu'aym b. Hammad regarding the battle of India, then that has not occurred yet and it will take place with the descent of Eisa b. Maryam (عليه

السلام).

We see that within the lifetime of the Dajjal, the Muslims would conquer Hind (i.e. India).[5] This shows that the Dajjal would have influence in many places but he would not be an invincible being. He would be both a big trouble yet insignificant at the same time, as we've seen earlier, and there would be many areas not under his control – however, Makkah and Madina would be extra protected as he would not even be able to enter them – for others, he would be able to but may or may not be entertained there.

FOLLOWERS OF THE DAJJAL

The Hadiths mention many kinds of people that would follow the Dajjal. It is important to know that the events and qualities of such people pertain to the future and if we find some resemblance to people in our times, these should only be taken as general indicators and possible likelihoods because it is not necessary that every person of the category identified as future followers of the Dajjal would actually follow him.

Followers of the Dajjal are discussed in the Hadiths below:

يَجِيءُ الدَّجَّالُ حَتَّى يَنْزِلَ فِي نَاحِيَةِ الْمَدِينَةِ، ثُمَّ تَرْجُفُ الْمَدِينَةُ ثَلاَثَ رَجَفَاتٍ، فَيَخْرُجُ إِلَيْهِ كُلُّ كَافِرٍ وَمُنَافِقٍ

The Dajjal will come and encamp at a place close to Madina and then Madina will shake thrice whereupon every kafir (disbeliever) and munafiq (hypocrite) will go out (of Madina) towards him.

[Sahih al-Bukhari 7124; a similar narration is found in Nu'aym b. Hammad's Kitab al-Fitan 1534]

عَنْ مِحْجَنِ بْنِ الْأَدْرَعِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ، فَقَالَ: يَوْمُ الْخَلَاصِ، وَمَا يَوْمُ الْخَلَاصِ، يَوْمُ الْخَلَاصِ، وَمَا يَوْمُ الْخَلَاصِ، يَوْمُ الْخَلَاصِ، وَمَا يَوْمُ الْخَلَاصِ، ثَلَاثًا، فَقِيلَ لَهُ: وَمَا يَوْمُ الْخَلَاصِ؟ قَالَ: يَجِيءُ الدَّجَّالُ فَيَصْعَدُ أُحُدًا، فَيَنْظُرُ الْمَدِينَةَ، فَيَقُولُ لِأَصْحَابِهِ: أَتَرَوْنَ هَذَا الْقَصْرَ الْأَبْيَضَ؟ هَذَا مَسْجِدُ أَحْمَدَ! ثُمَّ يَأْتِي الْمَدِينَةَ، فَيَجِدُ بِكُلِّ نَقْبٍ مِنْهَا مَلَكًا مُصْلِتًا، فَيَأْتِي سَبْخَةَ الْجَرْفِ فَيَضْرِبُ رُوَاقَهُ، ثُمَّ تَرْجُفُ الْمَدِينَةُ ثَلَاثَ رَجَفَاتٍ، فَلَا يَبْقَى مُنَافِقٌ وَلَا مُنَافِقَةٌ، وَلَا فَاسِقٌ وَلَا فَاسِقَةٌ، إِلَّا خَرَجَ إِلَيْهِ، فَذَلِكَ يَوْمُ الْخَلَاصِ

The Prophet (ﷺ) addressed the people asking three times: 'Yaum al-khalas (day of deliverance), and what is yaum al-khalas? Yaum al-khalas, and what is yaum al-khalas'? Somebody asked: 'What is this yaum al-khalas?' The Prophet (ﷺ) said: 'The Dajjal will come and climb Mount Uhud (surrounding Madina). Then he will say to his friends, 'Do you see that white palace? That is

Ahmed's Masjid. Then he will come to Madina but will find at each of its mountain-passes an angel with an unsheathed sword. He will go to the side of a salty, barren land, and he will strike his tent (and the ground). Next, Madina will quake thrice: every single male and female hypocrite and every single male and female wicked-doer will leave it, going out to him. That is the day of deliverance'.

[Musnad Ahmad 19836, Mustadrak 'ala al-Saheehayn lil Hakim 8629; a similar narration is found in Nu'aym b. Hammad's Kitab al-Fitan 1568]

يَنْزِلُ الدَّجَّالُ فِي هَذِهِ السَّبَخَةِ مَجْرَى قَنَاةٍ , فَيَكُونُ أَكْثَرُ مَنْ يَخْرُجُ إِلَيْهِ النِّسَاءُ ,
حَتَّى إِنَّ الرَّجُلَ لِيَرْجِعُ إِلَى حَمِيمَتِهِ ، وَإِلَى أُمِّهِ , وَابْنَتِهِ ، وَأُخْتِهِ , وَعَمَّتِهِ , فَيُوثِقُهَا
رِبَاطًا , مَخَافَةَ أَنْ تَخْرُجَ إِلَيْهِ ثُمَّ يُسَلِّطُ اللَّهُ الْمُسْلِمِينَ عَلَيْهِ فَيَقْتُلُونَهُ , وَيَقْتُلُونَ
شِيعَتَهُ حَتَّى إِنَّ الْيَهُودِيَّ لَيَخْتَبِئُ تَحْتَ الشَّجَرَةِ أَوِ الْحَجَرِ , فَيَقُولُ الْحَجَرُ
وَالشَّجَرَةُ لِلْمُسْلِمِ : هَذَا يَهُودِيٌّ تَحْتِي ، فَاقْتُلْهُ

Ibn Umar narrated the Prophet (ﷺ) said: "The Dajjal will come to this valley in Madina. Most of the people who follow the Dajjal will be women till a man has to use rope to tie up his *hameemah*,[1] mother, daughter, sister and aunt out of fear that they will leave the home to follow the Dajjal. Then Allah will grant victory to the Muslims over the Dajjal so the Muslims will kill the Dajjal and his party (shias) so much so that a Jew will hide behind a tree or a stone and the tree and the stone will call out 'O Muslim, this a Jew is behind me so come and kill him.'" [Musnad Ahmad (2/67) No. 5353 and Tabarani in 'al-Mu'jam al-Kabir' (12/307) No. 13197]

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَنْزِلُ الدَّجَّالُ
هَذِهِ السَّبْخَةَ، فَيَكُونُ أَكْثَرَ مَنْ يَخْرُجُ إِلَيْهِ النِّسَاءُ، حَتَّى إِنَّ الرَّجُلَ يَعْمِدُ إِلَى
حَبِيبَتِهِ، إِمَّا أُمِّهِ، أَوْ أُخْتِهِ، أَوْ زَوْجَتِهِ، فَيُشَدِّدُ رِبَاطَهَا أَوْ تَلْحَقُ بِهِ» فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ثُمَّ يُسَلَّطُونَ عَلَيْهِ وَعَلَى شِيعَتِهِ، وَشِيعَتُهُ الْيَهُودُ،
فَيَقْتُلُوهُمْ، حَتَّى إِنَّ أَحَدَهُمْ لَيَسْتَتِرُ بِالْحَجَرِ أَوِ الشَّجَرِ، فَيَقُولُ الْحَجَرُ أَوِ الشَّجَرُ: يَا
مُؤْمِنُ، هَذَا وَرَائِي يَهُودِيٌّ، فَاقْتُلْهُ

Abdullah b. Umar said that the Messenger of Allah (ﷺ)

> said: ‘The Dajjal will come to this barren land and most of the people that will go out to him will be women so much so that a man will want to tie his (girl) friend, or his mother, or his sister, or his wife. He will either tie her or she will go out to him’. Then the Messenger of Allah (ﷺ) said: Afterwards, they (the Muslims) will overpower and overcome him and his shias (group) and his shias (group) are the Jews and they will kill them so much so that when one of them hides behind a stone or a tree, the stone or tree will call out: O believer! This is a Jew, so kill him. [Mu’jam al-Awsat of Tabarani 4099]

This means that he would be able to see Masjid an-Nabawi (the Prophet’s Mosque) from the mountain.

> ينزل الدجال في هذه السبخة بمرِّ قناة – واد في المدينة - ، فيكون أكثر من يخرج إليه النساء ، حتى إن الرجل يرجع إلى حميمه وإلى أمه وابنته وأخته وعمته فيوثقها رباطا مخافة أن تخرج إليه
>
> “The Dajjal will come to this pond in barren, salty land (right at the edge of Madina) and most of those who go out to him will be women, until a man will come to his *hameemah*, his mother, his daughter, his sister and his aunt, and will tie them up strongly for the fear that they will go out to him.” [Musnad Ahmad 5201]

The Dajjal would be the ultimate leader of *human rights* movements, extremist feminists, LGBTQs, NGOs and similar movements for *liberation* and *freedom* of *oppressed* people. Women seeking *freedom* from *patriarchy* and what not would willingly go to the Dajjal (and in this case the Dajjal at the edge of Madina); perhaps the modernist Muslim women, who consider Islam to be too oppressed, would more than happily go and accept the Dajjal. Even though this particular incident pertains to the city of Madina where feminism *may* not be present, it shows us the nature of one group of the Dajjal’s followers.

This is bad news for the extremist modernists as they would also be a part of the Dajjal's crew. This is one of the reasons why these *modernists* and crooked sects get along too well.

It is pertinent to note that the word used for the party or group of the Dajjal, in *Mu'jam al-Awsat of Tabarani 4099*, is *shia*. The Arabic word *shia* refers to a party, or a group, and the usage of this word here is striking and may not be a coincidence because we further learn later the following:

- The enemies of Sunnis in Khurasan would be the followers of the Dajjal
- These enemies are referred to as Jews in a Hadith
- A major core of the Dajjal's followers would be from this region of Khurasan, Iran, and Iraq/Syria region
- The Jewish followers from Isfahan may not only be actual Jews but the Jews of the Ummah

We learn that the hypocrites from among the Muslims would join the Dajjal. Below are some narrations that further discuss the followers of the Dajjal.

Sharh al-Sunnah of al-Baghawi[2] quotes a Hadith from Abu Sa'id al-Khudri (رضي الله عنه) as follows:

> يتبع الدَّجَّالَ من أُمتي سبعونَ ألفاً عليهم السِّيجانُ
>
> A group of seventy thousand people from my Ummah, would join the Dajjal and upon them would be green turbans. [This Hadith is also found in Musannaf Abdul Razzaq 20825]

Ka'b also makes a similar statement but it is from his own

views and does not cite the Prophet (ﷺ) for it:

عَنْ كَعْبٍ ، قَالَ : كَأَنِّي بِمُقَدِّمَةِ الْأَعْوَرِ الدَّجَّالِ سِتُّمِائَةِ أَلْفٍ مِنَ الْعَرَبِ يَلْبَسُونَ السِّيجَانَ ; وَيَزِيدُ لِي تَصْدِيقًا مَا أَرَى نَعْشُو مِنْهَا

Ka'b said: The one-eyed liar (the Dajjal) would have 600,000 from the Arabs wearing green (or black) turbans. My confirmation has increased from what I see woven from them. [Musannaf Ibn Abi Shayba 36945]

This may be his understanding derived from his prior knowledge of the previous scriptures which may or may not be true.

The word used for *green turbans* is deep and interesting: *seejaan*(سيجان). This word is deep and conveys a lot. Lane's Lexicon defines the word as follows:

Saaj (ساج) [The *teak-tree; tectona grandia;* to which the name of ساج is applied in Pers.; *remarkable for its huge size, and enormous leaves:* or the *Indian, or Oriental, plane-tree:* (see De Sacy's Chrest. Ar., sec. ed., iii. 473:)] *a certain species of tree*, (S, A, Mgh, O, Msb, K,) *of great size*, (Msb,) *growing to a very great size,* (Mgh,) *that grows only in India, and is conveyed thence to other countries;* (Mgh, Msb;) so they say: (Mgh:) Z says, (Msb,) it is a *black, heavy, wood, which is brought from India*, (A, Msb,) *in pieces made of an oblong form, and squared,* (A,) *and which the wood-fretter can hardly,* or *not at all, wear*, or, *waste;* (A, Msb;) and he says that its pl. us سيجان: (Msb: [but this is said in the A only to be pl. of ساج meaning "a rounded, wide طيلسان:"]) some say that *it resembles ebony, but is less black:* (Msb:) accord to the A, Noah's ark was made of it: but several authors say that it is related in the Book of the Law revealed to Moses that it was made of the صنوبر [or pine-tree]; and some say that the

صنوبر is a species of the ساج: (TA:) AHn describes it, (O, TA,) on the authority of one who had seen it in its places of growth, (O,) as *a species of tree that grows to a great size, tall and wide, having leaves like the shields of the Deylem*(الديلم, q.v.), *with one of which leaves a man may cover himself, and it will protect him from the rain, and it has a sweet odour, like the odour of the leaves of the walnut, and is fine and soft, or smooth;* (O, TA,) *the elephants* [he says] *are fond of it, and of the leaves of the banana, both of which they eat: it is not of the trees that grow in the land of the Arabs, nor does it grow in any country except those of India and the Zenj; nor does any tree grow so tall, not any so big:* (O:) | ساجة is the n. un.; and its pl. is ساجات: (Msb:) and it signifies *a piece of wood of the tree called* ساج, *made of an oblong form, and squared, as brought from India;* (A,*Mgh, TA;) *such as is cut and prepared for a foundation and the like:* (Mgh:) one says, في أ ساس بنا ئه ساجة [*In the foundation of his building is a piece of wood of the* ساج *cut in an oblong form, and squared*]: (A:) a ساجة is also applied to the *board,* or *tablet*, [*of wood of the* ساج,] *upon which stand* [*or rest*] *the two scales of the balance when one weighs with it*. (Ham. P. 818) – Also *A* [*garment of the kind called*] طيلسان *of the colour termed* خضرة [here meaning *a dark,* or *an ashy, dust-colour*]: (S, A, O, K:) or *a black* طيلسان: (IAsr, O,K:) or *a large, thick,* or *coarse,* طيلسان: (TA:) or *a* طيلسان *made of a round form, (A, TA,)* and wide: (A:) or a طيلسان *hallowed out in the middle* (مقور): *so woven:* (Az, O, Msb:) this last is said to be meant in a trad. In which it is said that the Prophet used to wear in war such قلانس [pl. of قلنسوة, q. v.,] as were [made] of سيجان: (TA:) سيجان is the pl.: (T,S,A,O, Msb:) the dim. is سويج. (TA.) It is tropically applied to signify *A* [*garment of the kind called*] كساء *made of a square form,* or *four-sided;* and is described as *a sort of* ملحفة, *woven.* (TA.) As meaning a

طيلسان, it is said by some, that its ل is originally ى. (L, TA.) – It is also used, by a poet, in the manner of an epithet, as meaning *Of the colour termed* خضرة [expl. above]. (TA.)

The small word carries with a very lengthy meaning. This reminds one of the following Hadith of the Prophet (ﷺ):

بُعِثْتُ بِجَوَامِعِ الْكَلِمِ

I have been sent with Jawami al-Kalim (i.e., the shortest expression carrying the widest meanings). [Sahih al-Bukhari 7013]

Moreover, not only was the Prophet (ﷺ) sent with Jawami al-Kalim, he also liked it as well:

عن عائشة، رضي الله عنها، قالت: كان رسول الله صلى الله عليه وسلم، يستحب الجوامع من الدعاء، ويدع ما سوى ذلك

Aishah reported: The Messenger of Allah (ﷺ) liked comprehensive supplications (or al-Jawami' - i.e., supplications with very few words but comprehensive in meanings), and discarded others. [Sunan Abi Da'ood]

Continuing with the meaning of *seejaan*, we see that it includes colors of the following:

- Oriental plane tree (i.e. dark green)
- Banana leaves (lighter green)
- Black, heavy, wood colour
- Regular black colour
- Resembling ebony but less black

So we see that the word describes both black and green and their different shades.



One group of the followers of the Dajjal would be those of green turbans from within the Muslim community.

Another group of the followers of the Dajjal would be those from the region of modern day Iran who would have upon them *tiyalisah* and *seejaan*.

يتبع الدجال من يهود أصبهان سبعون ألفا عليهم الطيالسة

> The Dajjal (the Antichrist) will be followed by seventy thousand Jews of Isfahan and upon them would be tiyalisah (black Persian shawls).
>
> [Sahih Muslim 2944, Sahih Ibn Hibban 6798; similar narrations from Yahya b. Abi Kathir are found in Musannaf Abdul Razzaq 20826 and Nu'aym b. Hammad's Kitab al-Fitan 1515 and 1533 stating: *The general followers of the Dajjal would be the Jews of Isfahan*]

يَخْرُجُ الدَّجَّالُ مِنْ يَهُودِيَّةِ أَصْبَهَانَ ، مَعَهُ سَبْعُونَ أَلْفًا مِنَ الْيَهُودِ ، عَلَيْهِمْ السيجان

> Anas b. Maalik related that the Messenger of Allah said, 'The Dajjal will come out from the Jews of Isfahan; with him are 70,000 Jews, and upon them are seejaan'. [Musnad Ahmad 12865, Mu'jam al-Awsat of Tabarani 4930]

Another group of the followers of the Dajjal would come from what is today Iran. These people may either be real Jews or indirect Jews i.e. the creation of the Jew 'Abdullah b. Saba'[3] i.e. the Hadith may be speaking of the Jews of the Ummah,[4] or both.

What is striking is that the Hadiths mention both black Persian shawls on them as well as black turbans while actual Jews are not known to wear turbans. Hence, it appears that the view that these *Jews* refer to the 'Jews of the Ummah' is the stronger one and Allah knows best.

We have a statement of Abu Bakr al-Siddique as follows:

> عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رِضْوَانُ اللَّهِ عَلَيْه : يَخْرُجُ الدَّجَّالُ مِنْ مَرْوَ ، مِنْ يَهُودِيَّتِهَا
>
> Abu Bakr al-Siddique said: The Dajjal will emerge from Maruw; from among the Jews there. [Nu'aym b. Hammad's Kitab al-Fitan 1479]

This city is around the region of Afghanistan and Turkmenistan. Some Hadiths state that the Dajjal would come from Isfahan (in modern day Iran), some say Khurasan (roughly the area of modern day Afghanistan), one states between Afghanistan and Turkmenistan and some say between Iraq and Syria (having followers of black Persian shawl wearers in all the places). All these places are correct and reconcilable. He will emerge from one of them (perhaps the tunnel where he is awaited as a Mahdi) and then move around in these places in the beginning.[5]

> الدَّجَّالُ يَخْرُجُ مِنْ أَرْضٍ بِالْمَشْرِقِ يُقَالُ لَهَا خُرَاسَانُ يَتْبَعُهُ أَقْوَامٌ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ
>
> The Dajjal shall emerge from a land in the east called Khurasan. He is followed by a people whom appear as if their faces are shields coated with leather.
>
> [Jami' al-Tirmizi 2237, Mustadrak 'ala al-Saheehayn lil Hakim 8608; the part about the Dajjal coming out from

Khurasan is also found in Musannaf Ibn Abi Shayba 36834]

انَّ الدَّجَّالَ يَخْرُجُ مِنْ أَرْضٍ بِالْمَشْرِقِ يُقَالُ لَهَا خُرَاسَانُ يَتْبَعُهُ أَقْوَامٌ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ

The Messenger of Allah (ﷺ) told us: 'The Dajjal will emerge in a land in the east called Khurasan, and will be followed by people with faces like hammered shields. [Sunan Ibn Majah 4072]

عَنْ أَبِي هُرَيْرَةَ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , يَقُولُ : لَيَنْزِلَنَّ الدَّجَّالُ خُوزَ وَكَرْمَانَ فِي سَبْعِينَ أَلْفًا ، وُجُوهُهُمْ كَالْمَجَانِّ الْمُطْرَقَةِ

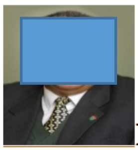
Abu Hurairah related that he heard the Messenger of Allah (ﷺ) say: ‘The Dajjal will descend with Khouz and Kirmaan, with 70,000 (people), as if their faces are shields’.

[Musnad Ahmad 8250. The Hadith is narrated by Ibn al-Jawzi in al-juzz al-hadi ‘ashr min al-muntakhb 17 with the word *jour* instead of *khouz* and also found in Musannaf Ibn Abi Shayba 36835, as a statement of Abu Hurayra, with the word *kour* instead of *khouz*]

Khuzestan and Kerman are two areas in modern day Iran and a large portion of the followers of the Dajjal would be comprised of these people.

يخرج الدجال من قبل أرض يقال لها أصبهان المشرق وهم قوم وجوههم كالمجان

The Dajjal will come out from a place in the east called Isfahan and people with flat faces like leather on shields will follow him. [Mu’jam al-Kabeer of Tabarani 38824]

He may have followers that look like this from Khurasan i.e. having faces like hammered shields. This should not be a surprise because all such groups identified in the

Hadiths have enmity with the believers even in our times today. We saw earlier that the Hadith mentioning the believers fighting the Jews is comprised of a chain that also narrates that the believers would fight the Turkic people.

Ibn Kathir's statement is re-quoted below:

> With the same chain, Muslim related the following Hadith from Qateebah: 'The Hour will not arrive until you will fight the Turks ('Turks' means the Tatars and their descendants)...'. We have already mentioned this Hadith with its different chains and wordings. It appears — and Allah knows best — that the Turks (referred to) are Jews as well, and the Dajjal is from the Jews, which we know from a previously mentioned Hadith narrated by Abu Bakr al-Siddiq and related in Ahmad, al-Tirmizi, and Ibn Maajah.

It is pertinent to note that in our modern times, these people are oppressors in Afghanistan while they are oppressed to an extent in Pakistan and this oppression is used against these people by Iran who transports them to the Middle East to fight and die.[6] The matter worth noting is that oppression against them is done by the enemies of Islam and the Sunnis, which they use in their own favor, i.e. they kill their *own* to use them for their sinister plans.[7] Hence, Muslims in our times are required to show love and friendship towards them and seek to protect them and save them before the enemies of Sunnis are fully able to recruit them in the forces of the Dajjal. The more we can save the better for us and them and we can do this through education and striving for their protection among other ways. Those seeking and promoting violence are working for the Dajjal in advance and this is exactly what a Muslim should be against.

What we learn is that the internal enemies of Muslims, following a weird un-Islamic theology, have been referred to as the Jews and the striking thing is that this group was created by Abdullah b. Saba, the Jew.

It must be understood that 70,000 is not a fixed number but refers to a large amount. The Hadiths mention 70,000 many times[8] indicating that this is not an exact figure but a prophetic style to express a large number. Allah knows best.

Another group that would be the follower of the Dajjal is stated in Hadiths as follows:

> عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ سَيَخْرُجُ أُنَاسٌ مِنْ أُمَّتِي مِنْ قِبَلِ الْمَشْرِقِ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ كُلَّمَا خَرَجَ مِنْهُمْ قَرْنٌ قُطِعَ كُلَّمَا خَرَجَ مِنْهُمْ قَرْنٌ قُطِعَ حَتَّى عَدَّهَا زِيَادَةً عَلَى عَشَرَةِ مَرَّاتٍ كُلَّمَا خَرَجَ مِنْهُمْ قَرْنٌ قُطِعَ حَتَّى يَخْرُجَ الدَّجَّالُ فِي بَقِيَّتِهِمْ
>
> Abdullah b. Amr reported: I heard the Messenger of Allah (ﷺ) say: ‘There will emerge from the east some people from my nation who recite the Qur’an but it will not go beyond their throats. Every time a faction of them emerges it will be cut off’. The Prophet (ﷺ) repeated this and on the tenth time he said: ‘Every time a faction of them emerges it will be cut off until the Dajjal emerges from their remnants’.
>
> [Musnad Ahmad 27767; similar narrations are found in Mustadrak ‘ala al-Saheehayn lil Hakim 8497, 8558, and Nu’aym b. Hammad’s Kitab al-Fitan 1490]

This Hadith is fascinating to say the least. The Hadith speaks of the khawarij extremists.[9] When we read the Hadiths and read about the east mentioned there, we learn that two areas are mentioned and these are Iraq and Khurasan (roughly the area of or around modern day Afghanistan/Western Pakistan). If the Hadiths are close to our times, then we can very easily see

the khawarij in these areas; thugs like ISIS (in Iraq and Af/Pak) and TTP (in Khurasan) are not hidden from anyone.

The Hadiths give us the good news that *every time a faction of them emerges, it will be cut off* and we can witness this very well as well. Another interesting thing is that the people with faces like hammered shields, coated with leather are also found in the same region as these Khariji extremists. The Dajjal would lead both these groups of people <u>who do not fight each other even today</u> even though they are from supposedly opposing ideological camps.[10]

Reciting the Qur'an without it going beyond their throats means that they would only recite it with their tongues while it would not enter their hearts. Here is another interesting Hadith:

> يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ كَأَنَّ هَذَا مِنْهُمْ يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ سِيمَاهُمُ التَّحْلِيقُ لاَ يَزَالُونَ يَخْرُجُونَ حَتَّى يَخْرُجَ آخِرُهُمْ مَعَ الْمَسِيحِ الدَّجَّالِ فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ
>
> A people will come at the end of time... reciting the Qur'an without it passing beyond their throats. They will go through Islam just as the arrow goes through the target. Their distinction will be shaving (of their heads). They will not cease to appear until the last of them comes with al-Masih al-Dajjal. So when you meet them, fight them, they are the worst of created beings. [Sunan an-Nasa'i 4103]

We have seen the danger of misguided and astray scholars in another Hadith and how they are a bigger fitna than that of the Dajjal; it is strongly implied that many misguided and stray scholars would also join the company of the Dajjal.

Abu Wa'il makes a statement (in two narrations below) but it

may be from his own views as he does not cite the Prophet (ﷺ) for it:[11]

أَكْثَرُ أَتْبَاعِ الدَّجَّالِ الْيَهُودُ وَأَوْلَادُ الْمُومِسَاتِ

> Most of those who will follow the Dajjal would be Jews and people born out of wedlock. [Musannaf Ibn Abi Shayba 36861]

أَكْثَرُ تَبَعِ الدَّجَّالِ الْيَهُودُ وَأَوْلَادُ الْمَوَامِسِ

> Many of those who will follow the Dajjal would be Jews and children of prostitutes. [Nu'aym b. Hammad's Kitab al-Fitan 1518]

There is no original sin in Islam and nor is a person born out of wedlock sinful for what his or her parents had done. Hence, this statement, if it is accurate, would mean that many people from those countries would follow the Dajjal who have a live-in culture and do not always get married. In other words, those cultures which do not consider anything wrong with or engage in premarital or extra marital sex would follow the Dajjal.

Huzayfah b. al-Yaman had the most knowledge of end times prophecies; he was known as the keeper of the secrets and had been provided Hadiths by the Prophet (ﷺ) directly which were not provided to others and hence, a statement that he narrates of his own without attributing it to the Prophet (ﷺ) also carries immense weight and we consider it as a Hadith of the Prophet (ﷺ) described in his own words.. He provides another category of people, from amongst the Muslims, who are likely contenders of being the followers of the Dajjal and they are as stated by him as follows:

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: " أَوَّلُ مَا تَفْقِدُونَ مِنْ دِينِكُمُ الْخُشُوعُ، وَآخِرُ مَا
تَفْقِدُونَ مِنْ دِينِكُمُ الصَّلَاةُ، وَلَتُنْقَضَنَّ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً، وَلَيُصَلِّيَنَّ النِّسَاءُ
وَهُنَّ حُيَّضٌ، وَلَتَسْلُكُنَّ طَرِيقَ مَنْ كَانَ قَبْلَكُمْ حَذْوَ الْقُذَّةِ بِالْقُذَّةِ، وَحَذْوَ النَّعْلِ
بِالنَّعْلِ، لَا تُخْطِئُونَ طَرِيقَهُمْ، وَلَا يُخْطِأَنَّكُمْ حَتَّى تَبْقَى فِرْقَتَانِ مِنْ فِرَقٍ كَثِيرَةٍ

فَتَقُولُ إِحْدَاهُمَا: مَا بَالُ الصَّلَوَاتِ الْخَمْسِ، لَقَدْ ضَلَّ مَنْ كَانَ قَبْلَنَا إِنَّمَا قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: {أَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ} [هود: 114] لَا تُصَلُّوا إِلَّا ثَلَاثًا، وَتَقُولُ الْأُخْرَى: إِيمَانُ الْمُؤْمِنِينَ بِاللَّهِ كَإِيمَانِ الْمَلَائِكَةِ مَا فِينَا كَافِرٌ وَلَا مُنَافِقٌ، حَقٌّ عَلَى اللَّهِ أَنْ يَحْشُرَهُمَا مَعَ الدَّجَّالِ

Huzayfah said: The first to depart from your religion would be the khushoo (serenity, tranquility, and dedication in prayer) and the last to depart from your religion would be the Salah (prayer). Islam will be bended fold by fold. Women will pray while in menses and you will firmly follow the path of those before you step by step. Do not make mistake in following their way and do not sin against yourself until there are two groups from among many and so one of them says: 'What are the five prayers? Those before us were astray for surely, Allah the Exalted said: [*And establish prayer at the two ends of the day and at the approach of the night* (Q.11:114)]. Don't pray except the three prayers'; and the other group of them would say: 'The faith of the faithful believers of Allah is just like the faith of the angels; there is neither a disbeliever amongst us nor a hypocrite'. It is the right of Allah that He unites them with the Dajjal. [Mustadrak 'ala al-Saheehayn lil Hakim 8448]

From this we learn the two categories of people who are likely contenders of being followers of the Dajjal and they are:

1. Those who do not believe in the five prayers – We find that, in our times, the Hadith rejecters are the leading group of this sort;

2. Those who have distorted views on divine will and predestination – There is a weak narration in *Mu'jam al-Kabeer of Tabarani (4/245)* and *al-Baghawi* on this same message and this authentic one affirms it. Refer *Appendix 1 – Index of weak Hadiths*.

Lastly, from the Hadiths, we have another category of people that are contenders of being followers of the Dajjal and they are stated as follows:

> عَنْ عَلِيّ ، قَالَ : رَجُلٌ قَدِ اسْتَخَفَّتْهُ الأَحَادِيثُ ، كُلَّمَا وَضَعَ أُحْدُوثَةً كَذَبَ ، وَانْقَطَعَتْ مَدُّهَا بِأَطْوَلَ مِنْهَا ، إِنْ يُدْرِكِ الدَّجَّالَ يَتْبَعْهُ
>
> Ali said: A person would be afraid of news and when fake news would be rampant, he would become hopeless of it; if he finds (the time of) the Dajjal, he would follow him. [Nu'aym b. Hammad's Kitab al-Fitan 1444]

One's worldview needs to be clear and one should have the skills to filter out the fake from the true without excessive worrying. We find that many people become victims to propaganda easily and to tackle this, one should have a strong base upon which to judge propaganda. One should be alert to the plans, tricks, and conspiracies of their enemies and not be disheartened by them. Moreover, one should be aware of at least the basics of journalism and have the skills to scrutinize news, news outlets, papers, their reporters, and their bias among others.

The below is not a Hadith but the statement of a giant scholar Muhammad b. Sīrīn:

> If the Dajjāl appears, I believe the heretics (people of desires, bid'ah) will follow him. [Al-Lālakā`ī, Sharh Usūl I'tiqād Ahl Al-Sunnah 1:131]

From the above and elsewhere, we learn that some of the followers of the Dajjal would be:

- those wearing black Persian shawls
- those wearing green turbans
- those with small eyes and flat faces, like shields

- extremists from amongst the Muslims pretending to be fighting for the implementation of Islam
- misguided and astray scholars
- disbelievers and hypocrites
- many from among the Jews
- modernists from the Muslims and followers of other modern isms and ideas
- Hadith rejecters
- those who fall into propaganda of news providers easily or become hopeless due to confusion
- those with a distorted view of divine will and predestination
- corrupt and greedy people – reference for this category of people is provided in the chapter titled *Protection from the Dajjal*.

The Dajjal does not appear to impact Yajuj and Majuj and their lands and so to say that the world would be divided into two religions (Islam and Dajjalism) may not be fully accurate. However, if we take anything other than Islam as Dajjalism, then it would be accurate. The Dajjal would only accept obedience to himself while he may allow his followers to worship him as per their previous religions. A person awaiting a Messiah may follow him as the Messiah while another awaiting an Avatar may accept him to be that while a third one awaiting a supernatural Mahdi may take him as a hidden and emerged Mahdi. Various groups may accept the Dajjal as their own and worship him as per their own methods. Silence from the Yajuj and Majuj groups may be accepted as obedience from them and hence, they may be left alone or alternatively, he may accept their already disbelieving ways as an approved religion from him, or the Yajuj and Majuj nations may give a lip service allegiance to him and not participate in his ways – remember, they are to attack after Eisa (عليه السلام) returns and after the Dajjal is killed.

SERIES OF EVENTS

Below are some narrations presented here to understand the broad picture and the series of events so that we may identify the parties concerned and determine a sequence.

عَنْ أَبِي نَضْرَةَ، قَالَ كُنَّا عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَقَالَ يُوشِكُ أَهْلُ الْعِرَاقِ أَنْ لاَ يُجْبَى
إِلَيْهِمْ قَفِيزٌ وَلاَ دِرْهَمٌ . قُلْنَا مِنْ أَيْنَ ذَاكَ قَالَ مِنْ قِبَلِ الْعَجَمِ يَمْنَعُونَ ذَاكَ . ثُمَّ قَالَ
يُوشِكُ أَهْلُ الشَّأْمِ أَنْ لاَ يُجْبَى إِلَيْهِمْ دِينَارٌ وَلاَ مُدْىٌ . قُلْنَا مِنْ أَيْنَ ذَاكَ قَالَ مِنْ قِبَلِ
الرُّومِ . ثُمَّ سَكَتَ هُنَيَّةً ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَكُونُ فِي
آخِرِ أُمَّتِي خَلِيفَةٌ يَحْثِي الْمَالَ حَثْيًا لاَ يَعُدُّهُ عَدَدًا " . قَالَ قُلْتُ لأَبِي نَضْرَةَ وَأَبِي
الْعَلاَءِ أَتَرَيَانِ أَنَّهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَقَالاَ لاَ

Abu Nadra reported: “We were in the company of Jabir b. ‘Abdullah that he said that it may happen that the people of Iraq may not send their qafiz and dirhams (their measures of food stuff and their money). We said: Who would be responsible for it? He said: The non-Arabs would prevent them. He again said: There is the possibility that the people of Syria may not send their dinars and mudds. We said: Who would be responsible for it? He said that this prevention would be made by the Romans. He (Jabir b. Abdullah) kept quiet for a while and then reported Allah’s Messenger (ﷺ) having said there would be a caliph in the last (period) of my Ummah who would freely give handfuls of wealth to the people without counting it. I said to Abu Nadra and Abu al-‘Ala: Do you mean ‘Umar b. ‘Abd al-Aziz? They said: No (he would be the Mahdi). [Sahih Muslim 2913]

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنَعَتِ الْعِرَاقُ دِرْهَمَهَا
وَقَفِيزَهَا وَمَنَعَتِ الشَّأْمُ مُدْيَهَا وَدِينَارَهَا وَمَنَعَتْ مِصْرُ إِرْدَبَّهَا وَدِينَارَهَا وَعُدْتُمْ مِنْ
حَيْثُ بَدَأْتُمْ وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ "

Abu Huraira reported Allah’s Messenger (ﷺ) as saying: Iraq would withhold its dirhams and qafiz; Syria would withhold its mudd and dinar and Egypt would withhold its irdab and dinar and you would recoil to that position

> from where you started and you would recoil to that position from where you started and you would recoil to that position from where you started. [Sahih Muslim 2896]

Before a peace treaty with the Romans, they would oppress the Muslims through taxes, sanctions, and even direct occupation [the second of the two Hadiths above speak of the Roman occupation of these lands].[1] Following the Roman oppression, due to a common enemy, the Muslims and the Romans would make peace as stated as follows:

> سَتُصَالِحُونَ الرُّومَ صُلْحًا آمِنًا فَتَغْزُونَ أَنْتُمْ وَهُمْ عَدُوًّا مِنْ وَرَائِكُمْ فَتُنْصَرُونَ وَتَغْنَمُونَ وَتَسْلَمُونَ ثُمَّ تَرْجِعُونَ حَتَّى تَنْزِلُوا بِمَرْجٍ ذِي تُلُولٍ فَيَرْفَعُ رَجُلٌ مِنْ أَهْلِ النَّصْرَانِيَّةِ الصَّلِيبَ فَيَقُولُ غَلَبَ الصَّلِيبُ فَيَغْضَبُ رَجُلٌ مِنَ الْمُسْلِمِينَ فَيَدُقُّهُ فَعِنْدَ ذَلِكَ تَغْدِرُ الرُّومُ وَتَجْمَعُ لِلْمَلْحَمَةِ
>
> You will make a secure peace with the Romans, then you and they will fight an enemy behind you, and you will be victorious, take booty, and be safe. You will then return and alight in a meadow with mounds and one of the Christians will raise the cross and say: The cross has conquered. One of the Muslims will become angry and smash it, and the Romans will act treacherously and prepare for the battle. [Sunan Abi Dawud 4292]

So we learn that when the Romans would oppress the Muslims, they would be distracted by a common enemy due to which they would be forced to make peace with the Muslims in order to fight that common enemy. The Muslims would be led by a Caliph who would freely give handfuls of wealth to the people without counting it. The Muslims and the Romans would defeat that common enemy after which the Muslims and the Romans would enter into a fight also known as the Malhama, or the great massacre (or the Armageddon).

The following Hadith further clarifies the sequence of events.

يَا عَوْفُ احْفَظْ خِلاَلاً سِتًّا بَيْنَ يَدَىِ السَّاعَةِ إِحْدَاهُنَّ مَوْتِي ” . قَالَ فَوَجَمْتُ عِنْدَهَا
وَجْمَةً شَدِيدَةً . فَقَالَ ” قُلْ إِحْدَى ثُمَّ فَتْحُ بَيْتِ الْمَقْدِسِ ثُمَّ دَاءٌ يَظْهَرُ فِيكُمْ
يَسْتَشْهِدُ اللَّهُ بِهِ ذَرَارِيَّكُمْ وَأَنْفُسَكُمْ وَيُزَكِّي بِهِ أَمْوَالَكُمْ ثُمَّ تَكُونُ الأَمْوَالُ فِيكُمْ
حَتَّى يُعْطَى الرَّجُلُ مِائَةَ دِينَارٍ فَيَظَلَّ سَاخِطًا وَفِتْنَةٌ تَكُونُ بَيْنَكُمْ لاَ يَبْقَى بَيْتُ
مُسْلِمٍ إِلاَّ دَخَلَتْهُ ثُمَّ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الأَصْفَرِ هُدْنَةٌ فَيَغْدِرُونَ بِكُمْ فَيَسِيرُونَ
إِلَيْكُمْ فِي ثَمَانِينَ غَايَةٍ تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا

‘Awf b. Malik al-Ashja’i said: The Messenger of Allah (ﷺ) said: ‘O ‘Awf, remember six things (that will occur) before the Hour comes, one of which is my death.’ I was very shocked and saddened at that. He said: ‘Count that as the first. Then (will come) the conquest of Baitul-Maqdis (Jerusalem); then a disease which will appear among you and cause you and your offspring to die as martyrs and will purify your deeds; then there will be (much) wealth among you, so that if a man were to be given one hundred Dinar he would still be dissatisfied; and there will be tribulation among you that will not leave any Muslim house untouched; then there will be a treaty between you and the Romans, then they will betray you and march against you with eighty banners, under each of which will be twelve thousand (troops).’” [Sunan Ibn Majah 4042]

There would appear a time when the believers would not find a needy person to give charities to because of the Mahdi who would give out in abundance without counting it i.e. he would provide plenty to his people. Before the Mahdi, the Romans would be oppressing the believers. After the Mahdi, a tribulation would appear of which we do not know; perhaps it refers to trials that come with wealth – Allah knows best. Once the Mahdi appears, the Romans would enter into a peace treaty with him and fight and destroy a common enemy after which the great war between the two parties would occur.

The Mahdi would be the ruler of the Muslims during the era of the Dajjal and will live to meet Eisa (عليه السلام); this has been

elaborated on elsewhere as well, however, there is a clarifying narration below:

> عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: «سَتَكُونُ فِتْنَةٌ يُحَصَّلُ النَّاسُ مِنْهَا كَمَا يُحَصَّلُ الذَّهَبُ فِي الْمَعْدِنِ، فَلَا تَسُبُّوا أَهْلَ الشَّامِ، وَسُبُّوا ظَلَمَتَهُمْ، فَإِنَّ فِيهِمُ الْأَبْدَالُ، وَسَيُرْسِلُ اللَّهُ إِلَيْهِمْ سَيْبًا مِنَ السَّمَاءِ فَيُغْرِقُهُمْ حَتَّى لَوْ قَاتَلَتْهُمُ الثَّعَالِبُ غَلَبَتْهُمْ، ثُمَّ يَبْعَثُ اللَّهُ عِنْدَ ذَلِكَ رَجُلًا مِنْ عِتْرَةِ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي اثْنَيْ عَشَرَ أَلْفًا إِنْ قَلُّوا، وَخَمْسَةَ عَشْرَ أَلْفًا إِنْ كَثُرُوا، أَمَارَتُهُمْ أَوْ عَلَامَتُهُمْ أَمِتْ أَمِتْ عَلَى ثَلَاثِ رَايَاتٍ يُقَاتِلُهُمْ أَهْلُ سَبْعِ رَايَاتٍ لَيْسَ مِنْ صَاحِبِ رَايَةٍ إِلَّا وَهُوَ يَطْمَعُ بِالْمُلْكِ، فَيَقْتَتِلُونَ وَيُهْزَمُونَ، ثُمَّ يَظْهَرُ الْهَاشِمِيُّ فَيَرُدُّ اللَّهُ إِلَى النَّاسِ إِلْفَتَهُمْ وَنِعْمَتَهُمْ، فَيَكُونُونَ عَلَى ذَلِكَ حَتَّى يَخْرُجَ الدَّجَّالُ»
>
> Ali b. Abi Talib said: There will be at the end of time a trial that will sort out men as gold is sorted out from metal. So do not revile the people of Shaam (Syria), but revile their evil ones, for among them are the great righteous people. A flood is about to be released upon the people of Shaam that will split their unity, so that even if foxes attack them, they would defeat them. At that time, a man from the household of the Prophet (ﷺ) will come out with three banners. The one who estimates highly will say that they are fifteen thousand and the one who estimates lower will say that they are twelve thousand. Their sign will be: Amit, amit [kill, kill]. They will meet in battle against seven banners, and under each of those banners will be a man seeking rule for himself and they will all be killed; then a Hashemite will appear and Allah will restore to the Muslims their unity and bounty, and they will remain like this until the emergence of the Dajjal. [Mustadrak 'ala al-Saheehayn lil Hakim 8658]

We know that the Mahdi would be the ruler of the Muslims throughout the period of the Dajjal and hence, this Hashemite who will restore the unity and glory of the Muslims would be the Mahdi. The above narration shows that before the Mahdi, there would be a Qureshi individual (in Shaam), with three banners, who would defeat seven other groups and take the

position of power. Other Hadiths inform us that this Qureshi individual would be Kalbi from his mother's side.

It would not just be the Romans who would be oppressing the Muslims but the Persians as well. The Persians would be oppressing the Muslims in Iraq and Syria. For more details, read the book titled 'Mahdi: The Promised Caliph'.

<u>Identity of Rome and the Romans</u>

Before continuing with the series of events, it needs to be clarified who the Romans are. Such Hadiths have never raised any controversy in the past but some mischief makers today misuse them and change the true identity of the Romans.

> اعْدُدْ سِتًّا بَيْنَ يَدَىِ السَّاعَةِ، مَوْتِي، ثُمَّ فَتْحُ بَيْتِ الْمَقْدِسِ، ثُمَّ مُوتَانٌ يَأْخُذُ فِيكُمْ كَقُعَاصِ الْغَنَمِ، ثُمَّ اسْتِفَاضَةُ الْمَالِ حَتَّى يُعْطَى الرَّجُلُ مِائَةَ دِينَارٍ فَيَظَلُّ سَاخِطًا، ثُمَّ فِتْنَةٌ لاَ يَبْقَى بَيْتٌ مِنَ الْعَرَبِ إِلاَّ دَخَلَتْهُ، ثُمَّ هُدْنَةٌ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الأَصْفَرِ فَيَغْدِرُونَ، فَيَأْتُونَكُمْ تَحْتَ ثَمَانِينَ غَايَةً، تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا
>
> Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinars, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani al-Asfar (Offspring of yellow i.e. the Romans) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers. [Sahih al-Bukhari 3176]
>
> تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الأَصْفَرِ هُدْنَةٌ فَيَغْدِرُونَ بِكُمْ فَيَسِيرُونَ إِلَيْكُمْ فِي ثَمَانِينَ غَايَةً تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا
>
> There will be a treaty between you and the Romans but they will betray you and will march against you with eighty banners, under each of which there will be twelve

thousand troops. [Sunan Ibn Majah 4095]

سَتُصَالِحُونَ الرُّومَ صُلْحًا آمِنًا فَتَغْزُونَ أَنْتُمْ وَهُمْ عَدُوًّا مِنْ وَرَائِكُمْ فَتُنْصَرُونَ وَتَغْنَمُونَ وَتَسْلَمُونَ ثُمَّ تَرْجِعُونَ حَتَّى تَنْزِلُوا بِمَرْجٍ ذِي تُلُولٍ فَيَرْفَعُ رَجُلٌ مِنْ أَهْلِ النَّصْرَانِيَّةِ الصَّلِيبَ فَيَقُولُ غَلَبَ الصَّلِيبُ فَيَغْضَبُ رَجُلٌ مِنَ الْمُسْلِمِينَ فَيَدُقُّهُ فَعِنْدَ ذَلِكَ تَغْدِرُ الرُّومُ وَتَجْمَعُ لِلْمَلْحَمَةِ

You will make a secure peace with the Romans, then you and they will fight an enemy behind you, and you will be victorious, take booty, and be safe. You will then return and alight in a meadow with mounds and one of the Christians will raise the cross and say: The cross has conquered. One of the Muslims will become angry and smash it, and the Romans will act treacherously and prepare for the battle. [Sunan Abi Dawud 4292]

It has been made to show that the Byzantines were and are different from the Romans and that they are two separate groups of people ethnically, racially, physically, and geographically. Although a simple Google search should be sufficient to refute this blunder (or deliberate trickery), we shall look at this claim in some detail. It is claimed by mischievous people that the Russians of today are the Romans mentioned in the Hadith and that the Muslims must make peace with them.

It is pertinent to note that those who do appeal to make peace with Russia quote this Hadith half-way where they portray the Russians, supposedly the Romans, as friends of Muslims and the part that there would be a battle of the Muslims with them after the peace treaty is altogether ignored and not narrated to the naive listeners. They are simply in awe at *a day like a year, a day like a month, a day like a week* narration mistreated and misapplied.

The West is called the Gog and Magog and an enemy with which there should never be any peace and that anyone who

tries to make peace with them goes against Q.5:51 and whoever does it either becomes a disbeliever or goes closer to disbelief.[2] [3]

To make it very brief, the Romans during the time of the Prophet (ﷺ) and the Sahaba were what we now call the Europeans and from today's standards, the entire group of the Romans would include the Europeans, North Americans, Australians, and New Zealanders. In short, what one now calls 'the West'. This identity of the Romans is elaborated on further below.

The Muslims and Romans would jointly fight *an enemy behind* and hence we learn that there would be a common enemy of both.

The Hadiths also mention that afterwards one of the Christians will raise the cross and say: The cross has conquered after which the Romans will come with close to a million people. Forget that in today's time, 'overzealous' Christians, and those with supremacist, Deus Vult, and Crusader mentality, are mainly found in the West as opposed to Russia and also forget that the West can easily raise an army of close to a million while Russia may not be able to do so, further forget that 80 flags may refer to the numerous states of Europe and North America, we shall look at the identity of these groups in further detail.[4]

> أي المدينتين تفتح أولا قسطنطينية أو رومية؟ فقال النبي صلى الله عليه وسلم لا بل مدينة هرقل أولا ـ يعني القسطنطينية
>
> "Which of the two cities will be conquered first – Constantinople or Rome?" The Prophet (ﷺ) replied: "The city of Heraclius (Constantinople) will be conquered first".

> [Al-Mustadrak al-Hakim (4/598) no. 8662. Also see Musnad Ahmad (2/176) no. 6645, Sunan Darimi (1/430) no. 503, and As-Silsilah as-Sahihah, vol. 1][5]

Hugh N. Kennedy, in 'The Great Arab Conquests: How the Spread of Islam Changed the World We Live In', states on pg. 7-8:

> Historians are accustomed to talking about the Byzantine Empire to describe the Eastern Roman Empire. It is a convenient term to designate the Christian, Greek-speaking and –writing empire of the seventh and eighth centuries. It is also completely out of touch with the language of the people at the time. No one at that or any other time ever described themselves in normal life as 'Byzantines'. They themselves knew that they were Romans and they called themselves as such, though they used the Greek term Romaioi to do so. Their Muslim opponents also knew them as Rum, or Romans, and this term was often extended to include the Latin Christian inhabitants of North Africa and Spain. Despite the violence it does to the language of the sources, I have, with some reluctance, accepted the general scholarly usage and refer to Byzantines and the Byzantine Empire throughout.

In '*Who are the Romans? The Definition of Bilad al-Rum (Land of the Romans) in Medieval Islamic Geographies*' by Koray Durak, we find the following on pg. 286:

> The region in question (i.e. Rome) is the territory that lay to the north and west of the Islamic Near East and North Africa; it corresponds roughly to today's Europe and Turkey.[6]

Furthermore, a narration in Sahih Muslim (968) mentions the French city of Rodus as a part of Rome. There are numerous other narrations as well.

Although such basic elaborations should never have been written in the first place because the claim that 'the Russians are the Romans' cannot be worth taking more than a joke, it still had to be addressed due to some television, YouTube, Facebook, and Twitter preachers in today's time using Hadiths to portray misapplied political analysis as divine guidance.

From the above, we can conclude the following:

- The Romans today are the Europeans and their descendants. Their descendants today include North Americans (USA and Canada) along with the Australian continent (Australia and New Zealand). In other words, to narrow it to lesser words, we can say that Rome, in Islamic terminology, refers to what we know today as the 'West'.

- Personal friendship or even coequal or necessary alliance with the West is not frowned upon in Islam. What Islam discourages is taking others as protectors and encourages the Muslims to be their own protectors while relying upon the Lord.

- The Muslims and the West, as we know today, will (or may already) have a peace treaty (or treaties) and will jointly fight their enemies who, from our times, can safely be called Russia.

- Anyone who says that the Muslims must ally with Russia or that alliance with the West is disbelief is on a mission to mislead the Muslims and nothing else.

- The Muslim scholars have always understood Rome to be what is now Europe and to argue against it is actually claiming that the scholars were unaware of what the Prophet (ﷺ) meant.

- The Qur'an, the Hadiths, history, and all other facts certify to this.

<u>Moving on with the sequence of events…</u>

The following narration is interesting:

> تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ " . فَقَالَ لَهُ عَمْرٌو أَبْصِرْ مَا تَقُولُ . قَالَ أَقُولُ مَا" سَمِعْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ لَئِنْ قُلْتَ ذَلِكَ إِنَّ فِيهِمْ لَخِصَالاً أَرْبَعًا إِنَّهُمْ لأَحْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ وَأَسْرَعُهُمْ إِفَاقَةً بَعْدَ مُصِيبَةٍ وَأَوْشَكُهُمْ كَرَّةً بَعْدَ فَرَّةٍ وَخَيْرُهُمْ لِمِسْكِينٍ وَيَتِيمٍ وَضَعِيفٍ وَخَامِسَةٌ حَسَنَةٌ جَمِيلَةٌ وَأَمْنَعُهُمْ مِنْ ظُلْمِ الْمُلُوكِ
>
> Mustaurid al-Qurashi reported: I heard Allah's Messenger (ﷺ) as saying: The Last Hour would come (when) the Romans would form a majority amongst the people. 'Amr said to him (Mustaurid Qurashi): See what you are saying? He said: I say what I heard from Allah's Messenger (ﷺ). Thereupon he said: If you say that, it is a fact for they have four qualities. <u>They have the patience to undergo a trial and immediately restore themselves to sanity after trouble and attack again after flight</u>. They (have the quality) of being good to the destitute and the orphans, to the weak and the good quality in them is that they put resistance against the oppression of the kings. [Sahih Muslim 2898]

What is interesting about the narration is the surprise of the companion of the Prophet (ﷺ). The Romans to be the majority of the people of the world was surprising to the companion because the Romans would have suffered huge setbacks due to the common enemy. Remember earlier we

learned that the Romans would be oppressing the believers before the Mahdi but after his appearance, they would stop their oppression and enter into a truce. It appears that the reason for entering into the truce would be the common enemy who would have caused significant damage to the Romans just around or before the appearance of the Mahdi; this immense damage would have forced them to ally with the believers. Due to the damage caused by the common enemy to the Romans, the companion was surprised as to how they would be able to bounce back from such disasters but he himself said that it would make sense due to the good qualities he narrated of the Romans.

عَدُوٌّ يَجْمَعُونَ لأَهْلِ الإِسْلاَمِ وَيَجْمَعُ لَهُمْ أَهْلُ الإِسْلاَمِ . قُلْتُ الرُّومَ تَعْنِي قَالَ نَعَمْ
وَتَكُونُ عِنْدَ ذَاكُمُ الْقِتَالِ رَدَّةٌ شَدِيدَةٌ فَيَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لاَ تَرْجِعُ إِلاَّ
غَالِبَةً فَيَقْتَتِلُونَ حَتَّى يَحْجُزَ بَيْنَهُمُ اللَّيْلُ فَيَفِيءُ هَؤُلاَءِ وَهَؤُلاَءِ كُلٌّ غَيْرُ غَالِبٍ
وَتَفْنَى الشُّرْطَةُ ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لاَ تَرْجِعُ إِلاَّ غَالِبَةً فَيَقْتَتِلُونَ
حَتَّى يَحْجُزَ بَيْنَهُمُ اللَّيْلُ فَيَفِيءُ هَؤُلاَءِ وَهَؤُلاَءِ كُلٌّ غَيْرُ غَالِبٍ وَتَفْنَى الشُّرْطَةُ ثُمَّ
يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ لاَ تَرْجِعُ إِلاَّ غَالِبَةً فَيَقْتَتِلُونَ حَتَّى يُمْسُوا
فَيَفِيءُ هَؤُلاَءِ وَهَؤُلاَءِ كُلٌّ غَيْرُ غَالِبٍ وَتَفْنَى الشُّرْطَةُ فَإِذَا كَانَ يَوْمُ الرَّابِعِ نَهَدَ إِلَيْهِمْ
بَقِيَّةُ أَهْلِ الإِسْلاَمِ فَيَجْعَلُ اللَّهُ الدَّبْرَةَ عَلَيْهِمْ فَيَقْتُلُونَ مَقْتَلَةً – إِمَّا قَالَ لاَ يُرَى مِثْلُهَا
وَإِمَّا قَالَ لَمْ يُرَ مِثْلُهَا – حَتَّى إِنَّ الطَّائِرَ لَيَمُرُّ بِجَنَبَاتِهِمْ فَمَا يُخَلِّفُهُمْ حَتَّى يَخِرَّ مَيْتًا
فَيَتَعَادُّ بَنُو الأَبِ كَانُوا مِائَةً فَلاَ يَجِدُونَهُ بَقِيَ مِنْهُمْ إِلاَّ الرَّجُلُ الْوَاحِدُ فَبِأَىِّ غَنِيمَةٍ
يُفْرَحُ أَوْ أَىُّ مِيرَاثٍ يُقَاسَمُ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ سَمِعُوا بِبَأْسٍ هُوَ أَكْبَرُ مِنْ ذَلِكَ
فَجَاءَهُمُ الصَّرِيخُ إِنَّ الدَّجَّالَ قَدْ خَلَفَهُمْ فِي ذَرَارِيِّهِمْ فَيَرْفُضُونَ مَا فِي أَيْدِيهِمْ
وَيُقْبِلُونَ فَيَبْعَثُونَ عَشَرَةَ فَوَارِسَ طَلِيعَةً . قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم "
إِنِّي لأَعْرِفُ أَسْمَاءَهُمْ وَأَسْمَاءَ آبَائِهِمْ وَأَلْوَانَ خُيُولِهِمْ هُمْ خَيْرُ فَوَارِسَ عَلَى ظَهْرِ
الأَرْضِ يَوْمَئِذٍ أَوْ مِنْ خَيْرِ فَوَارِسَ عَلَى ظَهْرِ الأَرْضِ يَوْمَئِذٍ"

Ibn Mas'ud (the companion of the Prophet (ﷺ)) said: The enemy shall muster strength against the Muslims and the Muslims will muster strength against them (for Armageddon). I (the narrator) said: You mean Rome? And he said: Yes, and there would be a terrible fight and the Muslims would prepare a detachment (for fighting unto death) which would not return but victorious. They will fight until night will intervene them; both the sides will return without being victorious and both will be wiped out. The Muslims will again prepare a detachment for fighting unto death so that they may

not return but victorious. When it would be the fourth day, a new detachment out of the remnant of the Muslims would be prepared and Allah will decree that the enemy should be routed. And they would fight such a fight the like of which would not be seen, so much so that even if a bird were to pass their flanks, it would fall down dead before reaching the end of them. (There would be such a large scale massacre) that when counting would be done, (only) one out of a hundred men related to one another would be found alive. So what can be the joy at the spoils of such a war and what inheritance would be divided! They would be in this very state that they would hear of a calamity more horrible than this. And a cry would reach them: The Dajjal has taken your place among your offspring.[7] They will, therefore, throw away what would be in their hands and go forward sending ten horsemen, as a scouting party. Allah's Messenger (ﷺ) said: I know their names and the names of their forefathers and the color of their rides. They will be the best riders on the surface of the earth on that day or amongst the best riders on the surface of the earth on that day.

[Sahih Muslim 2899, Sahih Ibn Hibban 6786; also found in Musannaf Ibn Abi Shayba 36814, and Mustadrak 'ala al-Saheehayn lil Hakim 8471 with a slight variation]

Similar message is presented in the following Hadiths as well:

لاَ تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالأَعْمَاقِ أَوْ بِدَابِقَ فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ مِنْ خِيَارِ أَهْلِ الأَرْضِ يَوْمَئِذٍ فَإِذَا تَصَافُّوا قَالَتِ الرُّومُ خَلُّوا بَيْنَنَا وَبَيْنَ الَّذِينَ سَبَوْا مِنَّا نُقَاتِلْهُمْ . فَيَقُولُ الْمُسْلِمُونَ لاَ وَاللَّهِ لاَ نُخَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا .
فَيُقَاتِلُونَهُمْ فَيَنْهَزِمُ ثُلُثٌ لاَ يَتُوبُ اللَّهُ عَلَيْهِمْ أَبَدًا وَيُقْتَلُ ثُلُثُهُمْ أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللَّهِ وَيَفْتَتِحُ الثُّلُثُ لاَ يُفْتَنُونَ أَبَدًا فَيَفْتَتِحُونَ قُسْطُنْطِينِيَّةَ فَبَيْنَمَا هُمْ يَقْتَسِمُونَ الْغَنَائِمَ قَدْ عَلَّقُوا سُيُوفَهُمْ بِالزَّيْتُونِ إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ إِنَّ الْمَسِيحَ قَدْ خَلَفَكُمْ فِي أَهْلِيكُمْ . فَيَخْرُجُونَ وَذَلِكَ بَاطِلٌ فَإِذَا جَاءُوا الشَّأْمَ خَرَجَ فَبَيْنَمَا هُمْ يُعِدُّونَ لِلْقِتَالِ يُسَوُّونَ الصُّفُوفَ إِذْ أُقِيمَتِ الصَّلاَةُ فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ فَأَمَّهُمْ فَإِذَا رَآهُ عَدُوُّ اللَّهِ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ فَلَوْ تَرَكَهُ لاَنْذَابَ حَتَّى يَهْلِكَ وَلَكِنْ يَقْتُلُهُ

اللَّهُ بِيَدِهِ فَيُرِيهِمْ دَمَهُ فِي حَرْبَتِهِ

The Last Hour would not come until the Romans would land at al-A'maq or in Dabiq. An army consisting of the best (soldiers) of the people of the earth at that time will come from Madina (to counteract them). When they will arrange themselves in ranks, the Romans would say: Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them; and the Muslims would say: Nay, by Allah, we would never get aside from you and from our brethren that you may fight them. They will then fight and a third (part) of the army would run away, whom Allah will never forgive. A third (part of the army) which would be constituted of excellent martyrs in Allah's eye, would be killed and the third who would never be put to trial would win and they would be conquerors of Constantinople. And as they would be busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, the Satan would cry: The Dajjal has taken your place among your family. They would then come out, but it would be of no avail. And when they would come to Syria, he would come out while they would be still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come and then Eisa, the son of Maryam, would descend and would lead them.[8] When the enemy of Allah would see him, it would (disappear) just as the salt dissolves itself in water and if he (Eisa) were not to confront them at all, even then it would dissolve completely, but Allah would kill them by his hand and he would show them their blood on his lance. [Sahih Muslim 2897; similar narrations are found in Sahih Ibn Hibban 6813 and Mustadrak ‘ala al-Saheehayn lil Hakim 8488]

يأتي سباخ المدينة وهو محرم عليه أن يدخل نقابها ، فتنتفض المدينة بأهلها
نفضة أو نفضتين - وهي الزلزلة - فيخرج إليه منها كل منافق ومنافقة ، ثم يولي
الدجال قبل الشام حتى يأتي بعض جبال الشام فيحاصرهم ، وبقية المسلمين
يومئذ معتصمون بذروة جبل من جبال الشام ، فيحاصرهم الدجال نازلا بأصله ،
حتى إذا طال عليهم البلاء قال رجل من المسلمين : يا معشر المسلمين ! حتى
متى أنتم هكذا ؟ وعدو الله نازل بأرضكم هكذا ، هل أو يظهركم ، فيباعون على
الموت بيعة يعلم الله أنها الصدق من أنفسهم ، ثم تأخذهم ظلمة لا يبصر امرؤ
فيها كفه ، قال : فينزل ابن مريم فيحسر عن أبصارهم ، وبين أظهرهم رجل عليه
لامته ، يقولون : من أنت ؟ يا عبد الله ! فيقول : أنا عبد الله ، ورسوله ، وروحه ،
وكلمته ، عيسى بن مريم ، اختاروا بين إحدى ثلاث ، بين أن يبعث الله على
الدجال وجنوده عذابا من السماء ، أو يخسف بهم الارض ، أو يسلط عليهم
سلاحكم ، ويكف سلاحهم عنكم ، فيقولون : هذه يا رسول الله ! أشفى لصدورنا
ولانفسنا ، فيومئذ ترى اليهودي العظيم الطويل ، الاكول الشروب ، لا تقل يده
سيفه من الرعدة ، فيقومون إليهم ، فيسلطون عليهم ، ويذوب الدجال حين يرى
ابن مريم كما يذوب الرصاص ، حيت يأتيه - أو يدركه - عيسى فيقتله

A man from the Ansar said that the companions of the Prophet (ﷺ) said: The Dajjal will come to Madina but it will be forbidden for him to enter it. The city will shake and every hypocrite man and woman will come out to him. Then the Dajjal will go towards Shaam until he comes to some mountains of Shaam and surround them. The remaining Muslims that day will be gathered in/on a mountain from the mountains of Shaam. Then the Dajjal will surround them until a man from the Muslims will say: O group of Muslims! Till when will you be like this? The enemy of Allah has come to this land; and they shall pledge to fight till death and Allah knows that they are truthful in this. Then darkness overtakes them where a man cannot see his hand. Then son of Maryam descends and they will rejoice at seeing him and ask him: ‘Who are you O Abdullah’? He will say: I am Abdullah (worshipper of Allah) and His Messenger, spirit from Him, word from Him, Eisa b. Maryam. Choose between one of three; that Allah sends upon the Dajjal and his soldiers a punishment from the heavens or that He sinks them into the earth or that He makes you overpower them through weapons. They will say: This one O Messenger of Allah so that our hearts and our own selves are cured (are at rest or at peace). On that day

you will see the great mighty Jew will have his weapon trembling in his hand and they (the Muslims) will rise up against them and overpower them. The Dajjal starts to melt as he sees, or recognizes, the son of Maryam as lead melts and Eisa will kill him.

[Musannaf Abdul Razzaq 20833 ii; a similar narration is found in Nu'aym b. Hammad's Kitab al-Fitan 1585]

عَنْ نَافِعِ بْنِ عُتْبَةَ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي غَزْوَةٍ - قَالَ - فَأَتَى النَّبِيَّ صلى الله عليه وسلم قَوْمٌ مِنْ قِبَلِ الْمَغْرِبِ عَلَيْهِمْ ثِيَابُ الصُّوفِ فَوَافَقُوهُ عِنْدَ أَكَمَةٍ فَإِنَّهُمْ لَقِيَامٌ وَرَسُولُ اللَّهِ صلى الله عليه وسلم قَاعِدٌ - قَالَ - فَقَالَتْ لِي نَفْسِي ائْتِهِمْ فَقُمْ بَيْنَهُمْ وَبَيْنَهُ لاَ يَغْتَالُونَهُ - قَالَ - ثُمَّ قُلْتُ لَعَلَّهُ نَجِيٌّ مَعَهُمْ . فَأَتَيْتُهُمْ فَقُمْتُ بَيْنَهُمْ وَبَيْنَهُ - قَالَ - فَحَفِظْتُ مِنْهُ أَرْبَعَ كَلِمَاتٍ أَعُدُّهُنَّ فِي يَدِي قَالَ " تَغْزُونَ جَزِيرَةَ الْعَرَبِ فَيَفْتَحُهَا اللَّهُ ثُمَّ فَارِسَ فَيَفْتَحُهَا اللَّهُ ثُمَّ تَغْزُونَ الرُّومَ فَيَفْتَحُهَا اللَّهُ ثُمَّ تَغْزُونَ الدَّجَّالَ فَيَفْتَحُهُ اللَّهُ " . قَالَ فَقَالَ نَافِعٌ يَا جَابِرُ لاَ نَرَى الدَّجَّالَ يَخْرُجُ حَتَّى تُفْتَحَ الرُّومُ

Nafi' b. Utba reported: We were with Allah's Messenger (ﷺ) in an expedition that there came a people to Allah's Apostle (ﷺ) from the direction of the west. They were dressed in woollen clothes and they stood near a hillock and they met him as Allah's Messenger (ﷺ) was sitting. I said to myself: Better go to them and stand between him and them that they may not attack him. Then I thought that perhaps there had been going on secret negotiation amongst them. I however, went to them and stood between them and him and I remember four of the words (on that occasion) which I repeat (on the fingers of my hand) that he (Allah's Messenger) said: 'You will attack Arabia and Allah will enable you to conquer it, then you would attack Persia and He would make you to conquer it. Then you would attack Rome and Allah will enable you to conquer it, then you would attack the Dajjal and Allah will enable you to conquer him'. Nafi' said: Jabir said: 'We thought that the Dajjal would appear after Rome (Syrian territory) would be conquered'.

[Sahih Muslim 2900; a similar narration is found in Musannaf Ibn Abi Shayba 36838]

The number of soldiers on each side would be so massive that a bird would not be able to fly over them in one go. What is important to note here is that all the while the Muslims and the Romans would be fighting the common enemy (behind Rome) and then fighting each other, and as a result suffering huge setbacks and death and destruction, the Yajuj and Majuj would not have done anything; they would simply wait it out and let all others fight and almost enter the new stone age while they would remain significantly strong and maintain their high caliber weapons including those they would shoot into space (ref. *Sunan Ibn Majah 4079*).

Within seven months of the end of this war, the Dajjal would appear:

الْمَلْحَمَةُ الْعُظْمَى وَفَتْحُ الْقُسْطَنْطِينِيَّةِ وَخُرُوجُ الدَّجَّالِ فِي سَبْعَةِ أَشْهُرٍ

The great Malhamah (Armageddon), the conquest of Constantinople, and the coming of the Dajjal occur in (the span of) seven months.

[Jami' al-Tirmizi 2238, Sunan Abi Dawud 4295, Sunan Ibn Majah 4092 - Chain is Hassan according to Imam Tirmizi; however, the other two are weakened by Hadith scholars]

عَنْ مُعَاذٍ ، فِي الْمَلْحَمَةِ ، وَالْقُسْطَنْطِينِيَّةِ ، وَخُرُوجِ الدَّجَّالِ ، فَكَتَبَ إِلَيْهِ أَبُو بَحْرِيَّةَ ، أَنَّهُ سَمِعَ مُعَاذًا ، يَقُولُ : " الْمَلْحَمَةُ الْعُظْمَى ، وَفَتْحُ الْقُسْطَنْطِينِيَّةِ ، وَخُرُوجُ الدَّجَّالِ فِي سَبْعَةِ أَشْهُرٍ

Mu'az said: The great massacre (the Armageddon), the conquest of Constantinople and emergence of the Dajjal will be within seven months. [Nu'aym b. Hammad's Kitab al-Fitan 1460]

عَنِ ابْنِ مُحَيْرِيزٍ ، قَالَ: الْمَلْحَمَةُ الْعُظْمَى ، وَخَرَابُ الْقُسْطَنْطِينِيَّةِ ، وَخُرُوجُ الدَّجَّالِ ، حَمْلُ امْرَأَةٍ

Ibn Muhayreez said: The great war, the destruction of Constantinople and the emergence of the Dajjal will occur within the time of pregnancy (i.e. within nine months). [Nu'aym b. Hammad's Kitab al-Fitan 1461]

We have determined the sequence derived from the narrations of the Prophet (ﷺ) without resorting to interpretation; the text is very clear. Another explicit statement is as follows:

سَتُقَاتِلُونَ جَزِيرَةَ الْعَرَبِ فَيَفْتَحُهَا اللَّهُ ثُمَّ تُقَاتِلُونَ الرُّومَ فَيَفْتَحُهَا اللَّهُ ثُمَّ تُقَاتِلُونَ" الدَّجَّالَ فَيَفْتَحُهَا اللَّهُ " . قَالَ جَابِرٌ فَمَا يَخْرُجُ الدَّجَّالُ حَتَّى تُفْتَحَ الرُّومُ

You will fight the Arabian Peninsula and victory will be granted by Allah. Then you will fight the Romans and victory will be granted (by Allah). Then you will fight the Dajjal and victory will be granted (by Allah). Jabir said: The Dajjal will not appear until you have conquered Rome.

[Sunan Ibn Majah 4091; similar narration is found in Musannaf Ibn Abi Shayba 36838 and Sahih Ibn Hibban 6809]

What we learn from the above and the following Hadith is that after the Armageddon, when the Muslims would defeat the Romans, they would chase the Romans all the way back to Rome and take over it in the process. This taking over of Rome would be without battle:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " سَمِعْتُمْ بِمَدِينَةٍ جَانِبٌ مِنْهَا فِي الْبَرِّ وَجَانِبٌ مِنْهَا فِي الْبَحْرِ " . قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ " لاَ تَقُومُ السَّاعَةُ حَتَّى يَغْزُوَهَا سَبْعُونَ أَلْفًا مِنْ بَنِي إِسْحَاقَ فَإِذَا جَاءُوهَا نَزَلُوا فَلَمْ يُقَاتِلُوا بِسِلاَحٍ وَلَمْ يَرْمُوا بِسَهْمٍ قَالُوا لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ . فَيَسْقُطُ أَحَدُ جَانِبَيْهَا " . قَالَ ثَوْرٌ لاَ أَعْلَمُهُ إِلاَّ قَالَ " الَّذِي فِي الْبَحْرِ ثُمَّ يَقُولُوا الثَّانِيَةَ لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ . فَيَسْقُطُ جَانِبُهَا الآخَرُ ثُمَّ يَقُولُوا الثَّالِثَةَ لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ . فَيُفَرَّجُ لَهُمْ فَيَدْخُلُوهَا فَيَغْنَمُوا فَبَيْنَمَا هُمْ يَقْتَسِمُونَ الْمَغَانِمَ إِذْ جَاءَهُمُ الصَّرِيخُ فَقَالَ إِنَّ الدَّجَّالَ قَدْ خَرَجَ . فَيَتْرُكُونَ كُلَّ شَىْءٍ وَيَرْجِعُونَ

> Abu Huraira reported Allah's Apostle (ﷺ) saying: Have you heard about a city, one side of which is on land and the other is in the sea? They said: Allah's Messenger, yes. Thereupon he said: The Last Hour would not come unless seventy thousand persons from Bani lshaq (descendants of Isaac) would attack it. When they would land there, they will neither fight with weapons nor would shower arrows but would only say: "There is no god but Allah and Allah is the Greatest," and one side of it would fall. Thaur (one of the narrators) said: I think that he said: The part by the side of the ocean. Then they would say for the second time: "There is no god but Allah and Allah is the Greatest" and the second side would also fall, and they would say: "There is no god but Allah and Allah is the Greatest," and the gates would be opened for them and they would enter therein and, they would be collecting spoils of war and distributing them amongst themselves when a noise would be heard saying: Verily, the Dajjal has come. And thus they would leave everything there and go back. [Sahih Muslim 2920, Mustadrak 'ala al-Saheehayn lil Hakim 8469]

During these times, the Dajjal would be the least expected thing as we see in the following Hadith:

> لا يخرج الدجال حتى يذهل الناس عن ذكره، وحتى تترك الأئمة ذكره على المنابر
>
> The Dajjal will not emerge till the people become heedless of him and until the Imams stop mentioning him on the pulpits.
>
> [Musnad Ahmad 16323; the scholars state that this narration has a slight weakness in chain but is sound in meaning]

Those who would be aware of these Hadiths may expect to see him but the ordinary folk would be most heedless of him. It could even be that even those who know about the Dajjal in detail and are well-versed in Hadiths pertaining to the end times become heedless of him because of the surrounding factors; there would be massive death and destruction around and a few years of drought that the troubles of the world would seem so intense that the people, in general, would not care about the subject of the Dajjal. This is confirmed by the following Hadiths:

لا يخرج الدجال حتى يكون شيء أحب إلى المؤمن من خروج نفسه

> The Dajjal would not emerge until nothing is more beloved to a believer than death. [Hilyatil Awliya 388/16]

ما سؤالك عنه! إنك لا تدركه، أما! إنه لا يخرج حتى لا يقسم ميراث ولا يفرح بغنيمة - يعني الدجال

> You will not find the era of the one you are asking about (i.e. the Dajjal) until war booty is no longer divided nor one feels happy over it. [Mu'jam al-Kabeer of Tabarani 20/401/953]

In another Hadith, we find the following:

لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ - يَعْنِي عِيسَى - وَإِنَّهُ نَازِلٌ فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ بَيْنَ مُمَصَّرَتَيْنِ كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصِبْهُ بَلَلٌ فَيُقَاتِلُ النَّاسَ عَلَى الإِسْلاَمِ فَيَدُقُّ الصَّلِيبَ وَيَقْتُلُ الْخِنْزِيرَ وَيَضَعُ الْجِزْيَةَ وَيُهْلِكُ اللَّهُ فِي زَمَانِهِ الْمِلَلَ كُلَّهَا إِلاَّ الإِسْلاَمَ وَيُهْلِكُ الْمَسِيحَ الدَّجَّالَ فَيَمْكُثُ فِي الأَرْضِ أَرْبَعِينَ سَنَةً ثُمَّ يُتَوَفَّى فَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ

> There is no prophet between me and him i.e. Eisa. He will descend (to the earth). When you see him, recognize him: a man of medium height, reddish fair, wearing two off-white garments, looking as if drops are falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill

the swine, and abolish the jizyah. Allah will perish all the religions except Islam. He will destroy the Dajjal and will live on the earth for forty years and then he will die. The Muslims will pray over him.

[Sunan Abi Dawud 4324, Sahih Ibn Hibban 6821; the part from breaking the cross onwards is repeated in Musannaf Ibn Abi Shayba 36860 with a slight variation in words – The breaking of the cross and killing of the pig is repeated in several Hadiths including Musannaf Abdul Razzaq 20840 with a slight addition: 'Wealth will be so abundant that there will be no one to accept it (charity)']

Why would the jizya be abolished? This is because there would not remain non-Muslims after Eisa (عليه السلام) descends and kill the Dajjal and his followers after/along with him. The Yajuj and Majuj would be disbelievers but they would be independent and hence, not under the jizya. We find the following Hadith:

لا تزال طائفة من أمتي يقاتلون على الحق ظاهرين على من ناوأهم حتى يقاتل آخرهم المسيح الدجال

A group of my Ummah will continue fighting for the truth, and will prevail over those who oppose them, until the last of them will fight (and kill) the Dajjal.

[Musnad Ahmad 19419; a similar narration is found in Sahih Ibn Hibban 6819]

لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَاوَأَهُمْ حَتَّى يُقَاتِلَ آخِرُهُمُ الْمَسِيحَ الدَّجَّالَ

A section of my community will continue to fight for the right and overcome their opponents till the last of them fights with the Dajjal. [Sunan Abi Dawud 2484, Mustadrak 'ala al-Saheehayn lil Hakim 8391]

The people who would fight for the right would be the last of the resistance confirming the above analysis i.e. there would not remain enemies of the Muslims other than the Yajuj and Majuj.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ لَمَّا كَانَ لَيْلَةَ أُسْرِيَ بِرَسُولِ اللَّهِ ـ صلى الله عليه وسلم ـ لَقِيَ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى فَتَذَاكَرُوا السَّاعَةَ فَبَدَءُوا بِإِبْرَاهِيمَ فَسَأَلُوهُ عَنْهَا فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ ثُمَّ سَأَلُوا مُوسَى فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ فَرُدَّ الْحَدِيثُ إِلَى عِيسَى ابْنِ مَرْيَمَ فَقَالَ قَدْ عُهِدَ إِلَىَّ فِيمَا دُونَ وَجْبَتِهَا فَأَمَّا وَجْبَتُهَا فَلاَ يَعْلَمُهَا إِلاَّ اللَّهُ . فَذَكَرَ خُرُوجَ الدَّجَّالِ قَالَ فَأَنْزِلُ فَأَقْتُلُهُ فَيَرْجِعُ النَّاسُ إِلَى بِلاَدِهِمْ فَيَسْتَقْبِلُهُمْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَلاَ يَمُرُّونَ بِمَاءٍ إِلاَّ شَرِبُوهُ وَلاَ بِشَىْءٍ إِلاَّ أَفْسَدُوهُ فَيَجْأَرُونَ إِلَى اللَّهِ فَأَدْعُو اللَّهَ أَنْ يُمِيتَهُمْ فَتَنْتُنُ الأَرْضُ مِنْ رِيحِهِمْ فَيَجْأَرُونَ إِلَى اللَّهِ فَأَدْعُو اللَّهَ فَيُرْسِلُ السَّمَاءَ بِالْمَاءِ فَيَحْمِلُهُمْ فَيُلْقِيهِمْ فِي الْبَحْرِ ثُمَّ تُنْسَفُ الْجِبَالُ وَتُمَدُّ الأَرْضُ مَدَّ الأَدِيمِ فَعُهِدَ إِلَىَّ مَتَى كَانَ ذَلِكَ كَانَتِ السَّاعَةُ مِنَ النَّاسِ كَالْحَامِلِ الَّتِي لاَ يَدْرِي أَهْلُهَا مَتَى تَفْجَؤُهُمْ بِوِلاَدَتِهَا . قَالَ الْعَوَّامُ وَوُجِدَ تَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ تَعَالَى {حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ}

It was narrated that 'Abdullah b. Mas'ud said: "On the night on which the Messenger of Allah (ﷺ) was taken on the Night Journey (Isra'), he met Ibrahim, Musa and 'Eisa, and they discussed the Hour. They started with Ibrahim, and asked him about it, but he did not have any knowledge of it. Then they asked Musa, and he did not have any knowledge of it. Then they asked 'Eisa b. Maryam, and he said: 'I have been assigned to some tasks before it happens.' As for as when it will take place, no one knows that except Allah. Then he mentioned the Dajjal and said: 'I will descend and kill him, then the people will return to their own lands and will be confronted with the Gog and Magog people, who will: "swoop down from every mound."[21:96] They will not pass by any water but they will drink it, (and they will not pass) by anything but they will spoil it. They (the people) will beseech Allah, and I will pray to Allah to kill them. The earth will be filled with their stench and (the people) will beseech Allah and I will pray to Allah; then the sky will send down rain that will carry them and throw them in the sea. Then the mountains will turn to

dust and the earth will be stretched out like a hide. I have been promised that when that happens, the Hour will come upon the people, like a pregnant woman whose family does not know when she will suddenly give birth.'" (One of the narrators) 'Awwam said: "Confirmation of that is found in the Book of Allah, where Allah says: "*Until, when Gog and Magog people are let loose (from their barrier), and they swoop down from every mound* (Q.21:96)."

[Sunan Ibn Majah 4081; similar narrations are found in Musannaf Ibn Abi Shayba 36859 and Mustadrak ‘ala al-Saheehayn lil Hakim 8502, 8638, and 8645]

Eisa(عليه السلام) would live a regular life, get married, and perform the Hajj:

والذي نفسي بيده ليهلن ابن مريم من فج الروحاء بالحج أو بالعمرة ، أو ليثنينهما

By Him in Whose Hand is my life, the son of Maryam would certainly pronounce Talbiya for the Hajj or for the Umra or for both (simultaneously as a Qiran) in the valley of Rauha.

[Musannaf Abdul Razzaq 20842; Musannaf Ibn Abi Shayba 36830 has very similar words]

Abdullah b. Salam was a Jewish Rabbi who had embraced Islam and he states the following:

قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ : يَمْكُثُ النَّاسُ بَعْدَ خُرُوجِ الدَّجَّالِ أَرْبَعِينَ عَامًا وَيُغْرَسُ النَّخْلُ وَتَقُومُ الْأَسْوَاقُ

People will live after the Dajjal for forty years and plant trees and visit markets (i.e. live routine lives). [Musannaf Ibn Abi Shayba 36821]

He does not ascribe this statement to the Prophet (ﷺ) and may be giving his view based on his prior knowledge of the Jewish scriptures; this information may or may not be accurate. What appears to be the case is that this timeframe of forty years is not accurate because we know from authentic Hadiths that Eisa (عليه السلام) would live for forty years when he returns and that there would be caliphs after him as well followed by other events. An alternate likelihood may be that he may be referring to the forty year period of Eisa (عليه السلام) here and not that the world would end then. His intention may be that the Day of Judgment may come any time after forty years and not before that. Another statement from a Sahabi, without being attributed to the Prophet (ﷺ) is as follows, and may be understood the same way as that from Ka'b:

عن عبد الله بن عمرو قال : يمكث الناس بعد طلوع الشمس من مغربها عشرين ومائة سنة

Ubaydullah b. Amru said: The people shall remain after the sun rises from the west for one hundred and twenty years. [Musannaf Ibn Abi Shayba 36933]

The following Hadith summarizes some important points:

عن قتادة قال : نادى مناد بالكوفة : الدجال قد خرج ، فجاء رجل إلى حذيفة بن أسيد ، فقال له : أنت جالس هاهنا وأهل الكوفة يقاتلون الدجال ، فقال له حذيفة : اجلس ، ثم جاء عريفهم فقال : أنتما هاهنا جالسان وأهل الكوفة يطاعنون الدجال ، فقال له حذيفة : إجلس ، فمكثوا قليلا ، ثم جاء آخر فقال : إنها صباغ ، فقالوا لحذيفة : حدثنا عن الدجال فإنك لم تحبسنا إلا وعندك منه علم ، فقال حذيفة : لو خرج الدجال اليوم إلا ودفنه الصبيان بالخذف ، ولكنه يخرج في قلة من الناس ، ونقص من الطعام ، وسوء ذات بين ، وخفقة من الدين ، فتطوى له الارض كطي فروة الكبش ، فيأتي المدينة فيأخذ خارجها ويمنع داخلها ، مكتوب بين عينيه كافر ، يقرأه كل مؤمن كاتب وأمي ، لا يسخر له من المطي إلا الحمار ، فهو رجس على رجس ، وقال حذيفة : لانا لغير الدجال أخوف عليكم ، قيل : وما ذاك ؟ قال : فتن كقطع الليل المظلم ، قيل : فأي الناس خير فيها ؟ يا أبا سريحة ! قال الغني الخفي ، قيل : فأي الناس شر فيها ؟ قال : الخطيب المسقع ، والراكب الموضع ، فقال أحد الرجلين : والله ما أنا بغني ولا خفي ، قال حذيفة : فكن كابن اللبون لا ظهر فتركب ، ولا ضرع فتحلب

Qatadah said: A caller came from Kufa saying: The Dajjal has surely appeared. So a man came to Huzayfah b.

Usayd and said to him: You are sitting here and the people of Kufa are fighting the Dajjal? Huzayfah said to him: Have a seat. Then came another person and said: You people are sitting here and the people of Kufa are confronting the Dajjal so Huzayfah said to him: Have a seat. They stayed for a while. Then the last of them came and (they) said to Huzayfah: Tell us about the Dajjal, you have not retained us to hold us except that you have knowledge of it. So Huzayfah said: If the Dajjal had come out today, the boys would have buried him in the shroud but he will emerge when there is slaughter among the people, and shortage of food, and poverty, and weakness in the religion, and the earth will be folded for him like the wool of a sheep. He will come to Madina and will be exhorted out and not be allowed to enter; between his eyes is written 'kafir' which every faithful believer will be able to read whether he is literate or not. No mode of transportation shall be used (by him) except the mule. He is a great abomination. Huzayfah said: I fear other things besides the Dajjal for you. He was asked: And what is that? He said: The trials like that of a dark night. It was said (to him): Which people would be good in it O Abu Sareeha? He said: The prosperous one who is not famous. He was asked: And which people would be the worst in it? He said: A public speaker and the positioned rider. Then one of the two men said: By Allah, I am neither rich nor hidden (or unknown). Huzayfah said: Then be like cactus milk and neither become apparent nor visible.

[Musannaf Abdul Razzaq 20827; similar narrations are found in Mustadrak 'ala al-Saheehayn lil Hakim 8612 and 8613]

This Hadith repeats the message of staying away from the

Dajjal and being an unknown person is better than being famous. Our modern times teach us otherwise and being shy is considered a weakness while being bold and popular are considered the right thing to be. Fame and spotlight are sought while being unknown is frowned upon.

A sign of the Dajjal is migration of some tribes from Iraq to Syria as stated in the following Hadith:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ: " لِلدَّجَّالِ آيَاتٌ مَعْلُومَاتٌ: إِذَا غَارَتِ الْعُيُونُ، وَنَزَفَتِ الْأَنْهَارُ، وَاصْفَرَّ الرَّيْحَانُ، وَانْتَقَلَتْ مَذْحِجُ وَهَمْدَانُ مِنَ الْعِرَاقِ، فَنَزَلَتْ قِنَّسْرِينَ فَانْتَظِرُوا الدَّجَّالَ غَادِيًا أَوْ رَائِحًا

Abdullah b. Amru b. al-Aas said: Related to the Dajjal's emergence, there are some known signs: when the springs sink in, the rivers are depleted, the flowers decay and the Mazhij and Hamdan (names of two tribes) migrate from Iraq and settle in Qinnasreen (a town in Syria), then wait for Dajjal to emerge now or later.

[Mustadrak ‘ala al-Saheehayn lil Hakim 8420; similar narration with slight variation of words is found in Nu’aym b. Hammad’s Kitab al-Fitan 1458]

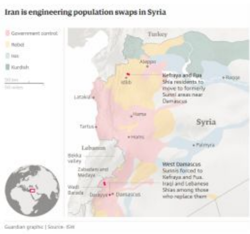
The quoted narration is interesting and enlightening for a number of reasons and to understand them better, let us look at these tribes and places in some detail.

The Mazhij and the Hamdan tribes are originally Yemeni; however, they have very strong presence in Iraq as well due to large scale migrations in the past.

The Mazhij has a prominent offshoot known as ‘Zubayd’ (or Zubaid) that migrated from Yemen to Iraq before and after the Islamic conquest. During the late 18th century and the 19th century, the bulk of today's Shi'a Zubayd in Iraq converted to Shiaism. However, the Bani Hukayyim section (of the Zubaid)

only converted to Shiaism during the latter part of the 19th century.[9] Some sections of the tribe remain Sunni.

The Hamdan, the other tribe mentioned in the narration, is also Yemeni in origin as well as Shia and most of them to date remain in Yemen; however, one of its branches has a presence in (mainly southern) Iraq and this is the Hashid tribe. They are also Shia in faith.



Qinnasreen is a town that, in today's time, falls within the Aleppo Governorate. In 2017, there were movements of Shias from Iraq to this area in Syria.[10] The town of Qinnasreen falls within the Aleppo Governorate and is in the region marked by the two dots representing Kefraya and Fua.

Now the question arises whether this recent migration is the one prophesied in the narration or will it take place in the future? The Mazhij tribe has both Sunnis and Shias while the Hamdan tribe is predominantly Shia and hence, what is apparent is that the Shias from Iraq would migrate to Syria before the Dajjal arrives and this has recently happened.

The last portion of the Hadith '*then wait for Dajjaal to emerge now or later*' does not indicate immediacy. We know that the Dajjal would appear after the Armageddon which would take place in this region of Syria while the Muslims would be led by the Mahdi. Why would the Mahdi allow them to settle in Qinnasreen? After the war and the emergence of the Dajjal, there would be a period of six or seven months and it may be in this period that there would be devastation and chaos within which these tribes may migrate from Iraq to Syria again. If the

recent migration that took place is not the only one mentioned by the narration, then there may be another migration after the Armageddon and before the appearance of the Dajjal; however, the likelihood of another migration appears to be low.

Secondly, when the Hadith states to *expect the Dajjal any time*, it does not speak of immediacy and the meaning intended is that the sign stated is necessary to take place before the Dajjal can appear. This way, the migration that recently took place may be the only one intended by the narration.

Before we read the summary of the entire chapter, below are two lengthy Hadiths that comprise most of the events discussed above:

عن حذيفة بن اليمان رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: «أنا أعلم بما مع الدجال منه، نهران: أحدهما نار تأجج في عين من رآه، والآخر ماء أبيض، من أدركه منكم فليغمض، وليشرب من الذي يراه نارًا، فإنه ماء بارد، وإياكم والآخر؛ فإنه الفتنة، واعلموا أنه مكتوب بين عينيه: كافر، يقرأه من كتب ومن لا يكتب، وإن إحدى عينيه ممسوحة عليها ظفرة، أنه يطلع من آخر أمره على بطن الأردن على ثنية فيق، وكل واحد يؤمن بالله واليوم الآخر ببطن الأردن، وأنه يقتل من المسلمين ثلثًا، ويهزم ثلثًا، ويبقي ثلثًا، فيحجز بينهم الليل، فيقول بعض المؤمنين: ما تنتظرون أن تلحقوا بإخوانكم في مرضاة ربكم، من كان عنده فضل طعام، فليغد به على أخيه، وصلوا حين ينفجر الفجر، وعجلوا الصلاة، ثم أقبلوا على عدوكم، فلما قاموا يصلون نزل عيسى ابن مريم -صلوات الله عليه- إمامهم، فصلى بهم، فلما انصرف قال –هكذا-: افرجوا بيني وبين عدو الله، قال: فيذوب – يعني: ذوب الملح-، فيسلط الله عليهم المسلمين فيقتلونهم؛ حتى إن الشجر والحجر لينادي: يا عبد الله! يا عبد الرحمن! يا مسلم هذا يهودي فاقتله، فينفيهم الله ويظهر المسلمون، فيكسر الصليب، ويقتل الخنزير، ويضعون الجزية، فبينما هم كذلك، إذ أخرج الله يأجوج ومأجوج، فيشرب أولهم البحيرة، ويجئ آخرهم وقد انتشفوا، فما يدعون فيه قطرة، فيقولون: كان هاهنا أثر ماء، ونبي الله صلى الله عليه وسلم وأصحابهم وراءهم، حتى يدخلوا مدينة من مدائن فلسطين، يقال لها: لد، فيقولون: ظهرنا على من في الأرض، فتعالوا نقاتل من في السماء، فيدعو الله نبيه صلى الله عليه وسلم عند ذلك، فيبعث الله عليهم قرحة في حلوقهم، فلا يبقى منهم بشر، وتؤذي ريحهم المسلمين، فيدعو عيسى -صلوات الله عليه عليهم-، فيرسل الله عليهم ريحًا يقذفهم في البحر أجمعين

Huzayfah related that the Messenger of Allah said: ‘I am more knowledgeable of what the Dajjal has with him than he is. He has with him two rivers; one of them is a blazing fire in the eyes of the one who sees it. And the

other is white water. As for whoever from you reaches him, then let him close his eyes and drink from the river of fire that is with him, for it is in actuality cold water. Stay away and beware of the other, for it is Fitnah (a trial). And know that kafir (disbeliever) is written between his two eyes: those who write and those who do not write (i.e., the literate and the illiterate) will read it.

[Up to this part, the narration exists in Sahih Muslim 2934 ii – the following part is additional in Mustadrak and Kitab al-Imaan]

One of his two eyes is effaced; upon it is coarse skin. At the end of his life, he will overlook the heart of Jordon from Thaniyyah Feeq (a city in Shaam, between Damascus and Tripoli). Everyone who believes in Allah and the Last Day (i.e. believer confronting the Dajjal in this particular battle) will be in the heart of Jordon. He will kill one-third of the Muslims, he will vanquish one-third, and one-third will remain. The night will act as a barrier between them (between the army of Muslims and the army of the Dajjal). Some of the believers will say to others from them, 'What are you looking at (or waiting for)? Do you not want to catch up with your brothers in the pleasure of your Lord? Whoever has extra food should give it to his brother. When the Fajr breaks forth, pray, and pray it early. Then head towards your enemy'. When they will stand and pray, Eisa will descend, and their Imam will lead them in prayer… the Dajjal will dissolve like salt dissolves in water. The Muslims will then be given power over them, and they will kill them. Even a rock and a free will call out, 'O 'Abdullah, O Muslim: this is a Jew, so kill him.' The Muslims will be victorious and the cross will be broken, the pig will be killed, and the cross will be removed.

While they are upon that state, Allah will make the Yajuj and Majuj (Gog and Magog) come out. The first of them will drink; the last of them will come dehydrated, and they will not find a drop. They will say, 'Here is the trace of water.' Allah's Prophet and his Companions are behind them until they (i.e. Yajooj and Majooj) enter a city from the cities of Palestine, which is called Baab (gate) Ludd (Lod). They will say, 'We have triumphed over those on the earth, so come and let us kill whoever is in the sky.' Allah's Prophet will supplicate to Allah, and Allah will send upon them an ulcer in their throats (i.e. the throats of Yajuj and Majuj), and not a single one from them will remain. Their smell will harm the Muslims. Eisa will supplicate over them, and Allah will send a wind upon them, which will throw them all into the sea'.

[Ibn Mundah's Kitaab al-Imaan 1033, Mustadrak 'ala al-Saheehayn lil Hakim 8554 (4/490-492); a similar narration is found in Nu'aym b. Hammad's Kitab al-Fitan 1572]

The second, more comprehensive and lengthier one is as follows:

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْكِلاَبِيِّ قَالَ ذَكَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم الدَّجَّالَ ذَاتَ غَدَاةٍ فَخَفَّضَ فِيهِ وَرَفَّعَ حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ . قَالَ فَانْصَرَفْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم ثُمَّ رَجَعْنَا إِلَيْهِ فَعَرَفَ ذَلِكَ فِينَا فَقَالَ " مَا شَأْنُكُمْ " . قَالَ قُلْنَا يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَّالَ الْغَدَاةَ فَخَفَّضْتَ فِيهِ وَرَفَّعْتَ حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ . قَالَ " غَيْرُ الدَّجَّالِ أَخْوَفُ لِي عَلَيْكُمْ إِنْ يَخْرُجْ وَأَنَا فِيكُمْ فَأَنَا حَجِيجُهُ دُونَكُمْ وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ فَامْرُؤٌ حَجِيجُ نَفْسِهِ وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ قَائِمَةٌ شَبِيهٌ بِعَبْدِ الْعُزَّى بْنِ قَطَنٍ فَمَنْ رَآهُ مِنْكُمْ فَلْيَقْرَأْ فَوَاتِحَ سُورَةِ أَصْحَابِ الْكَهْفِ قَالَ يَخْرُجُ مَا بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاثَ يَمِينًا وَشِمَالاً يَا عِبَادَ اللَّهِ اثْبُتُوا " . قَالَ قُلْنَا يَا رَسُولَ اللَّهِ وَمَا لُبْثُهُ فِي الأَرْضِ قَالَ " أَرْبَعِينَ يَوْمًا يَوْمٌ كَسَنَةٍ وَيَوْمٌ كَشَهْرٍ وَيَوْمٌ كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ " . قَالَ قُلْنَا يَا رَسُولَ اللَّهِ أَرَأَيْتَ الْيَوْمَ الَّذِي كَالسَّنَةِ أَتَكْفِينَا فِيهِ صَلاَةُ يَوْمٍ قَالَ " لاَ وَلَكِنِ اقْدُرُوا لَهُ " . قَالَ قُلْنَا يَا رَسُولَ اللَّهِ فَمَا سُرْعَتُهُ فِي الأَرْضِ قَالَ " كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ فَيَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيُكَذِّبُونَهُ وَيَرُدُّونَ عَلَيْهِ قَوْلَهُ فَيَنْصَرِفُ عَنْهُمْ فَتَتْبَعُهُ أَمْوَالُهُمْ فَيُصْبِحُونَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ وَيُصَدِّقُونَهُ فَيَأْمُرُ

السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرَ وَيَأْمُرُ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتَ فَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ كَأَطْوَلِ مَا كَانَتْ ذُرًى وَأَمَدِّهِ خَوَاصِرَ وَأَدَرِّهِ ضُرُوعًا قَالَ ثُمَّ يَأْتِي الْخَرِبَةَ فَيَقُولُ لَهَا أَخْرِجِي كُنُوزَكِ فَيَنْصَرِفُ مِنْهَا فَتَتْبَعُهُ كَيَعَاسِيبِ النَّحْلِ ثُمَّ يَدْعُو رَجُلاً شَابًّا مُمْتَلِئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جِزْلَتَيْنِ ثُمَّ يَدْعُوهُ فَيُقْبِلُ يَتَهَلَّلُ وَجْهُهُ يَضْحَكُ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ هَبَطَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلاَمُ بِشَرْقِيِّ دِمَشْقَ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا يَدَيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ قَالَ وَلاَ يَجِدُ رِيحَ نَفَسِهِ يَعْنِي أَحَدٌ إِلاَّ مَاتَ وَرِيحُ نَفَسِهِ مُنْتَهَى بَصَرِهِ قَالَ فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ فَيَقْتُلَهُ قَالَ فَيَلْبَثُ كَذَلِكَ مَا شَاءَ اللَّهُ . قَالَ ثُمَّ يُوحِي اللَّهُ إِلَيْهِ أَنْ حَرِّزْ عِبَادِي إِلَى الطُّورِ فَإِنِّي قَدْ أَنْزَلْتُ عِبَادًا لِي لاَ يَدَانِ لأَحَدٍ بِقِتَالِهِمْ . قَالَ وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ كَمَا قَالَ اللَّهُ: (مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ) . قَالَ فَيَمُرُّ أَوَّلُهُمْ بِبُحَيْرَةِ الطَّبَرِيَّةِ فَيَشْرَبُ مَا فِيهَا ثُمَّ يَمُرُّ بِهَا آخِرُهُمْ فَيَقُولُ لَقَدْ كَانَ بِهَذِهِ مَرَّةً مَاءٌ ثُمَّ يَسِيرُونَ حَتَّى يَنْتَهُوا إِلَى جَبَلِ بَيْتِ الْمَقْدِسِ فَيَقُولُونَ لَقَدْ قَتَلْنَا مَنْ فِي الأَرْضِ هَلُمَّ فَلْنَقْتُلْ مَنْ فِي السَّمَاءِ . فَيَرْمُونَ بِنُشَّابِهِمْ إِلَى السَّمَاءِ فَيَرُدُّ اللَّهُ عَلَيْهِمْ نُشَّابَهُمْ مُحْمَرًّا دَمًا وَيُحَاصَرُ عِيسَى ابْنُ مَرْيَمَ وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ يَوْمَئِذٍ خَيْرًا لأَحَدِهِمْ مِنْ مِائَةِ دِينَارٍ لأَحَدِكُمُ الْيَوْمَ . قَالَ فَيَرْغَبُ عِيسَى ابْنُ مَرْيَمَ إِلَى اللَّهِ وَأَصْحَابُهُ قَالَ فَيُرْسِلُ اللَّهُ إِلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ فَيُصْبِحُونَ فَرْسَى مَوْتَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ قَالَ وَيَهْبِطُ عِيسَى وَأَصْحَابُهُ فَلاَ يَجِدُ مَوْضِعَ شِبْرٍ إِلاَّ وَقَدْ مَلأَتْهُ زَهَمَتُهُمْ وَنَتَنُهُمْ وَدِمَاؤُهُمْ قَالَ فَيَرْغَبُ عِيسَى إِلَى اللَّهِ وَأَصْحَابُهُ قَالَ فَيُرْسِلُ اللَّهُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ الْبُخْتِ قَالَ فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ بِالْمَهْبِلِ وَيَسْتَوْقِدُ الْمُسْلِمُونَ مِنْ قِسِيِّهِمْ وَنُشَّابِهِمْ وَجِعَابِهِمْ سَبْعَ سِنِينَ قَالَ وَيُرْسِلُ اللَّهُ عَلَيْهِمْ مَطَرًا لاَ يَكُنُّ مِنْهُ بَيْتُ وَبَرٍ وَلاَ مَدَرٍ قَالَ فَيَغْسِلُ الأَرْضَ فَيَتْرُكُهَا كَالزَّلَفَةِ قَالَ ثُمَّ يُقَالُ لِلأَرْضِ أَخْرِجِي ثَمَرَتَكِ وَرُدِّي بَرَكَتَكِ . فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ وَيَسْتَظِلُّونَ بِقِحْفِهَا وَيُبَارَكُ فِي الرِّسْلِ حَتَّى إِنَّ الْفِئَامَ مِنَ النَّاسِ لَيَكْتَفُونَ بِاللَّقْحَةِ مِنَ الإِبِلِ وَإِنَّ الْقَبِيلَةَ لَيَكْتَفُونَ بِاللَّقْحَةِ مِنَ الْبَقَرِ وَإِنَّ الْفَخِذَ لَيَكْتَفُونَ بِاللَّقْحَةِ مِنَ الْغَنَمِ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا فَقَبَضَتْ رُوحَ كُلِّ مُؤْمِنٍ وَيَبْقَى سَائِرُ النَّاسِ يَتَهَارَجُونَ كَمَا تَتَهَارَجُ الْحُمُرُ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ"

It was narrated from al-Nawwas b. Sam'an, who said: "The Messenger of Allah (ﷺ) mentioned the Dajjal one morning; he belittled him and mentioned his importance until we thought that he might be amidst a cluster of date-palms." He said: "We departed from the presence of the Messenger of Allah (ﷺ), then we returned to him, and he noticed that (concern) in us. So he said: 'What is wrong with you?'" We said: 'O Messenger of Allah! You mentioned the Dajjal this morning, belittling him, and mentioning his importance until we thought that he might be amidst a cluster of the date-palms.' He said: 'It is not the Dajjal that I fear for you. If he were to appear while I am among you, then I will be his adversary on your behalf. And if he appears and I am not among you, then each man will have to

fend for himself. And Allah will take care of every Muslim after me. He is young, with curly hair, his eyes protruding, resembling 'Abdul-Uzza b. Qatan. Whoever among you sees him, then let him recite the beginning of Surah Ashab al-Kahf.' "He said: 'He will appear from what is between Shaam and 'Iraq, causing devastation right and left. O worshippers of Allah! Hold fast!'" We said: 'O Messenger of Allah! How long will he linger on the earth?' He said: 'Forty days, a day like a year, a day like a month, a day like a week, and the remainder of his days are like your days.'" We said: 'O Messenger of Allah! Do you think that during the day that is like a year, the Salat of one day will be sufficient for us?' He said: 'No. You will have to estimate it.' We said: 'O Messenger of Allah! How fast will he move through the earth.' He said: 'Like a rain storm driven by the wind. He will come upon a people and call them, and they will deny him, and reject his claims. Then he will leave them, and their wealth will follow him. They will awaken in the morning with nothing left. Then he will come upon a people and call them, and they will respond to him, believing in him. So he will order the skies to bring rain, and it shall rain, and he will order the land to sprout, and it will sprout. Their cattle will return to them with their coats the longest, their udders the fullest and their stomachs the fattest.' He said: 'Then he will come upon some ruins, saying to it: "Bring me your treasures!" He will turn to leave it, and it will follow him, like drone bees. Then he will call a young man, full of youth, and he will strike him with the sword cutting him into two pieces. Then he will call him, and he will come forward with his face beaming and laughing. So while he is doing that, 'Eisa b. Mariam will descend in eastern Damascus at the white minaret, wearing two off-white clothes, with his hands on the wings of two angels. When he lowers

his head, drops fall, and when raises it, gems like pearls drop from him.' He said: 'His breath does not reach anyone but he dies, and his breath reaches as far as his sight.' He said: 'So he pursues him (the Dajjal) and he catches up with him at the gate of Ludd where he kills him.' He said: 'So he remains there for as long as Allah wills.' He said: 'Then Allah reveals to him: "Take my slaves to the Tur, for I have sent down some creatures of Mine which no one shall be able to kill."' He said: 'Allah dispatches Ya'juj and Ma'juj, and they are as Allah said: They swoop down from every mount.' "He said: 'The first of them pass by the lake of Tiberias, drinking what is in it. Then the last of them pass by it saying: "There was water here at one time." They travel until they reach a mountain at Bait al-Maqdis (Jerusalem). They will say: "We have killed whoever was in the earth. Come! Let us kill whoever is in the skies." They will shoot their arrows into the Heavens, so Allah will return their arrows to them red with blood. Eisa b. Maryam and his companions be surrounded, until the head of a bull on that day would be better to them than a hundred Dinars to one of you today.' "He (ﷺ) said: "Eisa will beseech Allah and so will his companions.' He said: 'So Allah will send An-Naghaf down upon their necks. In the morning they will find that they have all died like the death of a single soul.' He said: "'Eisa and his companions will come down, and no spot nor hand-span can be found, except that it is filled with their stench, decay, and blood. So 'Eisa will beseech Allah, as will his companions.' So Allah will send upon them birds like the necks of Bukht (milch) camels.' They will carry them off and cast them into an abyss. The Muslims will burn their bows, arrows, and quivers for seven years.' "He (ﷺ) said: 'Allah will send upon them a rain which no house of hide nor mud will bear. The earth will be washed, leaving it like a

mirror. Then it will be said to the earth: "Bring forth your fruits and return your blessings." So on that day, a whole troop would eat a pomegranate and seek shade under its skin. Milk will be so blessed that a large group of people will be sufficed by one milking of a camel. A tribe will be sufficed by one milking of a cow, and a group will be sufficed by the milking of a sheep. While it is like that, Allah will send a wind which grabs the soul of every believer, leaving the remainder of the people copulating publicly like the copulation of donkeys. Upon them the Hour shall begin.'"

[Jami' al-Tirmizi 2240; similar narrations are found in Mustadrak 'ala al-Saheehayn lil Hakim 8508, 8632, 8654, and Nu'aym b. Hammad's Kitab al-Fitan 1537]

Abdullah b. Salam, who was the chief Rabbi of Madina and had converted to Islam mentioned the following:

نَجِدُ فِي التَّوْرَاةِ أَنَّ عِيسَى ابْنَ مَرْيَمَ ، يُدْفَنُ مَعَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمَا وَسَلَّمَ.
قَالَ أَبُو مَوْدُودٍ : وَقَدْ بَقِيَ فِي الْبَيْتِ مَوْضِعُ قَبْرِ عِيسَى ابْنِ مَرْيَمَ

'It is written in the Torah that Eisa b. Maryam will be buried next to Muhammad (ﷺ)'. Abu Maudud (a narrator) said: 'The place of burial of Eisa b. Maryam remains in the house (of Aisha where the Prophet (ﷺ) was buried)'. [Nu'aym b. Hammad's Kitab al-Fitan 1605]

This is not an affirmation of whether this would actually take place because we do not know whether this was mentioned in the original Torah or the altered one; however, there is a vacant place near the grave of the Prophet (ﷺ) and it may very well be that when he passes away, he will be buried next to the Prophet (ﷺ).

Summary of the series of events is as follows:

- The Romans would oppress and occupy the believers
- A common enemy of the Muslims and the Romans would attack the Romans
- The Muslims and the Romans would enter into peace treaties and fight and destroy the common enemy
- Afterwards, the great war (the Armageddon) between Muslims and the Romans would take place (Yajuj and Majuj would wait and watch)
- The Anti-Christ (the Dajjal) would emerge
- Eisa (عليه السلام) would descend and kill the Dajjal
- Afterwards, Yajuj and Majuj would come forth to take over the world and would cause immense damage but would be destroyed by Allah
- Eisa (عليه السلام) would live a normal life, get married, and perform the Hajj among other things.

SEQUENTIAL CONFUSION AND POTENTIAL CONTRADICTION

Sequential confusion

We are informed by the Messenger of Allah (ﷺ) that a sign of the Day of Judgment is that the sun would rise from the west for a portion of a day (or three days) and then return to its normal course. This would be the moment when the doors of repentance would be closed. There is a confusion whether this would occur before the Dajjal or after his appearance. A number of Hadiths mention these signs without giving a sequence as follows:

اطَّلَعَ النَّبِيُّ صلى الله عليه وسلم عَلَيْنَا وَنَحْنُ نَتَذَاكَرُ فَقَالَ " مَا تَذَاكَرُونَ " . قَالُوا نَذْكُرُ السَّاعَةَ . قَالَ " إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ " . فَذَكَرَ الدُّخَانَ وَالدَّجَّالَ وَالدَّابَّةَ وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ صلى الله عليه وسلم وَيَأْجُوجَ وَمَأْجُوجَ وَثَلاَثَةَ خُسُوفٍ خَسْفٌ بِالْمَشْرِقِ وَخَسْفٌ بِالْمَغْرِبِ وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ

Allah's Messenger (ﷺ) came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They (the Companions) said. We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, the Dajjal, the beast, the rising of the sun from the west, the descent of Eisa son of Maryam, the Gog and Magog, and land-slides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.

[Sahih Muslim 2901; the ten signs are also narrated in Musannaf Ibn Abi Shayba 36840]

بَادِرُوا بِالأَعْمَالِ سِتًّا الدَّجَّالَ وَالدُّخَانَ وَدَابَّةَ الأَرْضِ وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا وَأَمْرَ الْعَامَّةِ وَخُوَيْصَةَ أَحَدِكُمْ

Hasten in performing these good deeds (before these) six things (happen): (the appearance) of the Dajjal, the smoke, the beast of the earth, the rising of the sun from the west, the general turmoil (leading to large-scale massacre) and death of masses and individuals.

[Sahih Muslim 2947; similar narrations are found in Mustadrak ‘ala al-Saheehayn lil Hakim 8574 and Sahih Ibn Hibban 6790]

All these narrations discuss the signs of the last day in general without specifying a sequence. However, there are some narrations as follows which specify a sequence:

إِنَّ أَوَّلَ الآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ ضُحًى وَأَيُّهُمَا مَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَالأُخْرَى عَلَى إِثْرِهَا قَرِيبًا

The first sign would be the appearance of the sun from the west, the appearance of the beast before the people in the forenoon and which of the two happens first, the second one would follow immediately after that. [Sahih Muslim 2941]

عَنْ أَبِي زُرْعَةَ، قَالَ جَلَسَ إِلَى مَرْوَانَ بْنِ الْحَكَمِ بِالْمَدِينَةِ ثَلاَثَةُ نَفَرٍ مِنَ الْمُسْلِمِينَ فَسَمِعُوهُ وَهُوَ، يُحَدِّثُ عَنِ الآيَاتِ، أَنَّ أَوَّلَهَا، خُرُوجًا الدَّجَّالُ فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو لَمْ يَقُلْ مَرْوَانُ شَيْئًا قَدْ حَفِظْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم حَدِيثًا لَمْ أَنْسَهُ بَعْدُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ . فَذَكَرَ بِمِثْلِهِ

Abu Zur'a reported that three persons amongst the Muslims had been sitting in Madina in the presence of Marwan b. Hakam and they heard him narrate these signs from him and the first amongst them was the appearance of the Dajjal. 'Abdullah b. 'Amr reported that Marwan said nothing (particular in this connection). I, however, heard a Hadith from Allah's Messenger (ﷺ) and I did not forget that after I had heard that from

Allah's Apostle (ﷺ) and he reported a Hadith like the foregoing. [Sahih Muslim 2941]

إِنَّ أَوَّلَ أَشْرَاطِ السَّاعَةِ نَارٌ تَخْرُجُ مِنَ الْمَشْرِقِ، وَتَحْشُرُهُمْ إِلَى الْمَغْرِبِ

The first sign of the Day of Judgment is a fire that comes out of the east and gathers everyone towards the west. [Sahih al-Bukhari 3938, Mu'jam al-Awsat of Tabarani 158]

عَنْ أَبِي زُرْعَةَ، قَالَ جَاءَ نَفَرٌ إِلَى مَرْوَانَ بِالْمَدِينَةِ فَسَمِعُوهُ يُحَدِّثُ فِي الآيَاتِ أَنَّ أَوَّلَهَا الدَّجَّالُ قَالَ فَانْصَرَفْتُ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو فَحَدَّثْتُهُ فَقَالَ عَبْدُ اللَّهِ لَمْ يَقُلْ شَيْئًا سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّ أَوَّلَ الآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا أَوِ الدَّابَّةُ عَلَى النَّاسِ ضُحًى فَأَيَّتُهُمَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَالأُخْرَى عَلَى أَثَرِهَا " . قَالَ عَبْدُ اللَّهِ وَكَانَ يَقْرَأُ الْكُتُبَ وَأَظُنُّ أَوَّلَهُمَا خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا

Abu Zur'ah said: A group of people came to Marwan in Madina, and they heard him say that the first of the signs to appear would be the coming forth of the Dajjal. He said: I then went to Abd Allah b. 'Amr and mentioned it to him. He did not say anything (reliable). I heard the Messenger of Allah (ﷺ) say: The first of the signs to appear will be the rising of the sun in its place of setting and the coming forth of the beast against mankind in the forenoon. Whichever of them comes first will soon be followed by the other. 'Abd Allah who used to read the scriptures (Torah, Gospel) said: I think the first of them will be the rising of the sun in its place of setting. [Sunan Abi Dawud 4310]

We find in this last Hadith that one of the narrators used to read the Jewish and Christian scriptures and he *thought* of one sequence to be more correct. The idea to him may have come from these sources and this confusion spread as if it is an Islamic fact.

Moreover, it is evident here that the narrator in one of the

Hadiths may have confused the matter between the sunrise from the west and the Dajjal – considering one to be before the other. How do we clarify this confusion? A careful study of the Hadiths reveals the answer to the confusion:

> لاَ تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتْ وَرَآهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا فَذَلِكَ حِينَ لاَ يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ
>
> The Hour will not begin until the sun rises from the west (i.e. the place of its setting). When it rises, the people will see it, and everyone on (earth) will believe, but that will be at a time when <u>faith will not benefit anyone who did not believe before</u>. [Sunan Ibn Majah 4068]

The Hadith mentions that the entire world would embrace Islam after witnessing the sun to rise from the west. Hence, the Dajjal following this incident and getting plenty of followers sounds difficult to comprehend. Therefore, we can conclude that the latter Hadith i.e. first sign to be the appearance of the Dajjal seems to be more accurate. Allah knows best.

The great Hadith scholar, Ibn Hajr, states that combining and studying all Hadiths on the signs of end times leads one to the conclusion that the first sign is that of the Dajjal and that after him, the rule of Eisa (عليه سلام), and the emergence of the Yajuj and Majuj would take place (these are evident explicitly from the Hadiths). Then when the sun rises from the west, the beast of the earth would emerge and these two may take place simultaneously.

<u>Potential contradiction</u>

The narrations at times mention that the Dajjal is blind from the right eye while others state the left eye. Is this confusion from the narrator or is there more to it? It is possible that a

narrator may have confused the matter and this is very reasonable and totally understandable; the right eye for the onlooker is on his or her left and hence a description can very easily get things switched around. However, the scholars have stated that the Dajjal would have defect even in the eye with which he is able to see. The right eye is completely blind while his left eye also looks defective to those who look at it. This is also confirmed by a Hadith of the Prophet (ﷺ):

> إِنَّهُ لَمْ يَكُنْ نَبِيٌّ إِلَّا حَذَّرَ الدَّجَّالَ أُمَّتَهُ , هُوَ أَعْوَرُ الْعَيْنِ الْيُسْرَى , بِعَيْنِهِ الْيُمْنَى ظَفَرَةٌ غَلِيظَةٌ , بَيْنَ عَيْنَيْهِ كَافِرٌ ، مَعَهُ وَادِيَانِ أَحَدُهُمَا جَنَّةٌ وَالْآخَرُ نَارٌ , فَجَنَّتُهُ نَارٌ وَنَارُهُ جَنَّةٌ
>
> Verily, there was no prophet before me except that he warned his nation about the Dajjal; he is 'Aawar (one-eyed) from one eye and his other eye is damaged, and written between his eyes is kafir (disbeliever). Two valleys will come out with him; one of them is his paradise and the other is his fire: in reality, his fire is paradise and his paradise is fire.
>
> [Musannaf Ibn Abi Shayba, Kitab al-Fitan 36777. Similar narration is found in Musnad Ahmad 21368, Musannaf Ibn Abi Shayba 36791, Sahih Ibn Hibban 6799 and Mu’jam al-Awsat of Tabarani 9351 with slight variation and Sahih Ibn Hibban 6781 in brief]

Allama Ibn Kathir states the following in *Al-Bidaya wan-Nihaya*:

> In some narrations it is related that his right eye is 'Aouraa' (here meaning defected) and the left is the same. Either one of the two narrations is not Mahfoozah (not the one memorized by the stronger narrators) or it means that he is 'Aour in both eyes, i.e., both of his eyes are faulty and defected. This explanation is strengthened by the narration of al-Tabari. In it, Ibn

> Abbas related that the Messenger of Allah said: 'The Dajjal is Ja'ad (compact with a powerful physique), Hajeen (white or wicked and obscene), and Akhun (having a nasal voice). It is as if his head is the branch of a tree. His right eye is effaced and the other one is like a floating grape'.[1]
>
> Sufyaan al-Thawri related the same from Sammaak; however, in another narration, which we mentioned earlier, it is related that his other eye is like a glistening star. Therefore one of the narrations is a mistake, but the following explanation may be the intended meaning: one eye is thoroughly defective and the other is defected in the sense that it is abnormally protrusive. And Allah knows best which is correct.

Furthermore, an authentic narration clarifies the matter as well:

> عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كُنْتُ فِي الْحَطِيمِ مَعَ حُذَيْفَةَ فَذَكَرَ حَدِيثًا، ثُمَّ قَالَ: لَتُنْتَقَضَنَّ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً، وَلَيَكُونَنَّ أَئِمَّةٌ مُضِلُّونَ، وَلَيَخْرُجَنَّ عَلَى أَثَرِ ذَلِكَ الدَّجَّالُونَ الثَّلَاثَةُ، قُلْتُ: يَا أَبَا عَبْدِ اللَّهِ، قَدْ سَمِعْتَ هَذَا الَّذِي تَقُولُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ سَمِعْتُهُ
>
> وَسَمِعْتُهُ يَقُولُ: يَخْرُجُ الدَّجَّالُ مِنْ يَهُودِيَّةِ أَصْبَهَانَ، عَيْنُهُ الْيُمْنَى مَمْسُوحَةٌ وَالْأُخْرَى كَأَنَّهَا زَهْرَةٌ تَشُقُّ الشَّمْسَ شَقًّا، وَيَتَنَاوَلُ الطَّيْرَ مِنَ الْجَوْلَةِ ثَلَاثَ صَيْحَاتٍ، يَسْمَعُهُنَّ أَهْلُ الْمَشْرِقِ وَأَهْلُ الْمَغْرِبِ، وَمَعَهُ جَبَلَانِ جَبَلٌ مِنْ دُخَانٍ وَنَارٍ، وَجَبَلٌ مِنْ شَجَرٍ وَأَنْهَارٍ، وَيَقُولُ هَذِهِ الْجَنَّةُ وَهَذِهِ النَّارُ
>
> Ibn Umar said: I was in hateem with Huzayfah and he mentioned a Hadith and he said: Islam will be bended fold by fold, there will be misguided (and astray) scholars (and leaders), and thirty the Dajjals will appear. I asked: O Aba Abdullah, did you hear this from the Prophet? He replied in the affirmative and said that he (Huzayfah) heard him (the Prophet) say: the Dajjal will emerge from the Jews of Isfahan; <u>his right eye is effaced and the other is like a flower ruined by the sun</u>. There will be three shouts which will be heard by the people of

> the east and the west. With him would be two mountains of smoke and fire and a mountain of trees and rivers and he says this is heaven and this is hell. [Mustadrak 'ala al-Saheehayn lil Hakim 8611]

Whichever explanation is most plausible, one thing is clear which is that the Dajjal would be one eyed and that he would not be blind from both eyes. However, one thing needs to be remembered, which is that if the Dajjal comes and has one eye while the other works 100% fine, one should not be surprised. The followers of the Dajjal might defend him and argue that if this person was the imposter prophesied by the Prophet (ﷺ), then his other eye would have been defective as well and they may quote Islamic texts in their support. The Dajjal would be a deceiver and would have many arguments with him and hence, one should be aware of these points.

PROTECTION FROM THE DAJJAL

Allamah Ibn Kathir writes in *Al-bidaya wan-nihaya*:

> Our Shaikh, al-Haafiz Abu 'Abdullah az-Zahabi, said, "Seeking protection from the Dajjal is related in Mutawaatir form from the Prophet (ﷺ)." Abu ad-Dardaa (رضي الله عنه) related the following from the Prophet (ﷺ): "*Whoever memorizes ten verses from Suratul-Kahf ("The Chapter of The Cave") is protected from the Fitnah (trial) of the Dajjal*" (Abu Dawood). Abu Dawood said, "Hishaam b. Distawai said the same from Qataadah except that he said, *'Whoever memorizes the end verses of...*" Shu'bah also related from Qataadah that it is the end of al-Kahf. Muslim related the same from Qataadah with different wordings. And al-Tirmizi said, "Hasan Saheeh." In some narrations this is related: "...v*erses from the beginning of Suratul-Kahf is protected from the Dajjal*." The following is also related from Qataadah, "Whoever memorizes ten verses from the end of Suratul-Kahf is protected from the Fitnah (trial) of the Dajjal." Another way to protect oneself from his trials is to stay far away from him, this is indicated in the Hadith of 'Umraan b. Husain (رضي الله عنه), "*As for he who hears from the Dajjal, then we are not from him*." And the Messenger of Allah (ﷺ) said, "*Indeed the believer will go to him, thinking that he is a believer, but he will end up following the Dajjal because of the specious arguments he stirs within him*."

The Prophet (ﷺ) said:

مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ ، كَانَتْ لَهُ نُوْرًا إِلَى يَوْمِ الْقِيَامَةِ مِنْ مَقَامِهِ إِلَى مَكَّةَ ، وَمَنْ قَرَأَ عَشْرَ آيَاتٍ مِنْ آخِرِهَا ، ثُمَّ خَرَجَ الدَّجَّالُ ، لَمْ يَضُرَّ

Whoever recites Sūrah al-Kahf, he will have a light from his place to Makkah which will last until the Day of Resurrection. And whoever recites ten verses from the end of it and then were the Dajjāl to appear, he would not be able to harm that person.

[Collected by al- Ṭ abarānī and al-Nasāī, and al-Albānī says it is authentic in Ṣ a ḥ ī ḥ al-Targhīb wal-Tarhīb (no. 225)]

عَنْ حَدِيثِ أَبِي الدَّرْدَاءِ، يَرْوِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَّالِ " . قَالَ أَبُو دَاوُدَ وَكَذَا قَالَ هِشَامٌ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ إِلاَّ أَنَّهُ قَالَ " مَنْ حَفِظَ مِنْ خَوَاتِيمِ سُورَةِ الْكَهْفِ " . "وَقَالَ شُعْبَةُ عَنْ قَتَادَةَ " مِنْ آخِرِ الْكَهْفِ

Abu al-Darda' reported the Prophet (ﷺ) as saying: If anyone memorizes ten verses from the beginning of Surah al-Kahf, he will be protected from the trial of the Dajjal.

Abu Dawud said: In this way Hashim al-dastawa'i transmitted it from Qatadah, but he said: "If anyone memorizes the closing verses of surat al-Kahf." Shu'bah narrated from Qatadah the words "from the end of al-Kahf. [Sunan Abi Dawud 4323]

We also have a saying of the Prophet (ﷺ) instructing the believers to memorise the first three verses of the chapter:

مَنْ قَرَأَ ثَلاَثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَّالِ

Whoever recites three Ayat from the beginning of Al-Kahf he is protected from the turmoil of the Dajjal.

[Jami' al-Tirmizi 3127; similar message is found in Mustadrak 'ala al-Saheehayn lil Hakim 8562]

A narration in *Mu'jam al-Kabeer of Tabarani 7529* states that

one should also spit at/towards him. Another thing which we usually forget is to make du’a to Allah. It is a basic thing but many a times, we forget the basics:

إِذَا تَشَهَّدَ أَحَدُكُمْ ؛ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ

> If any of you witness him (the Dajjal), seek refuge with Allah from the evil and the trial of the imposter Messiah. [Musannaf Ibn Abi Shayba 36796]

We learn from the overall Hadith corpus on end times prophecies that hiding one’s faith in heart would not be an option and when confronted with the Dajjal, the option to affirm to his claim while disliking it in heart would not be allowed. Islam allows one to even say blasphemous words if it comes to torture, or life and death; however, in this case, we are given plain options and specific instructions. If someone says that the option to lie to him is not explicitly forbidden, then they would be wrong in doing so because of the following Hadith, among others:

لَيَصْحَبَنَّ الدَّجَّالَ قَوْمٌ يَقُولُونَ : إِنَّا لَنَصْحَبُهُ , وَإِنَّا لَنَعْلَمُ أَنَّهُ كَذَّابٌ , وَلَكِنَّا إِنَّمَا نَصْحَبُهُ لِنَأْكُلَ مِنَ الطَّعَامِ وَنَرْعَى مِنَ الشَّجَرِ , وَإِذَا نَزَلَ غَضَبُ اللَّهِ نَزَلَ عَلَيْهِمْ كُلِّهِمْ

> Many people will support the Dajjal by saying: ‘(Even though) we are his companions, we know he is a liar; but we are with him to consume his food and delights’. When the torment comes, it would come on all of them.
>
> [Musannaf Ibn Abi Shayba 36871; a similar narration with slight variation is also found in Nu’aym b. Hammad’s Kitab al-Fitan 1519]

Moreover, we learn that taking any service from the Dajjal is not allowed. If one feels overwhelmed by looking at his dead close relatives and consciously decides to take benefit from this *miracle* and spend some time with what appear to be his

relatives, all the while knowing that this is nothing but a lie, then he would not be in the right to do so. Affirming the Dajjal in any way is not an option at all.

From this Hadith, we also learn that this category of people who would be with the Dajjal would not be doing so because of fear but for the delights offered by him. Corrupt and greedy people would be more likely to follow the Dajjal than honest and trustworthy ones.

We learn that the ways to protect oneself from the Dajjal are:

- To memorize the first and last 10 verses of Surah al-Kahf (the 18th chapter of the Qur'an).[1] Although there is an authentic Hadith of memorizing the first three verses, why take the risk? Why not memorise the first and the last ten?

- To stay away from the Dajjal because he would be a master of confusions and deceptions.

- To live in Makkah or Madina as the Dajjal would not be able to enter these two cities.

- To strive with best efforts to live according to the teachings of Islam.

- To not seek limelight and fame

- To avoid corruption and greed and be content with simplicity

The next chapter presents some scenarios which should be helpful for one to better understand the depth of the fitna of the Dajjal.

TAKE THE DAJJAL TEST

To be fearful for one's faith is not only natural but also praiseworthy. Hence, for one to be cautious about the Dajjal is something everyone should do. Besides knowing the first and last ten verses of Surah al-Kahf (the 18th chapter of the Qur'an), one may put themselves in the following conditions and imagine the response and reaction. If you feel you can tackle it well, then you have lesser reasons to be fearful of the Dajjal.

<u>Situation 1</u>

You have been invited to the office of the Dajjal for an Iftar party i.e. to the office of the charismatic leader of the world. You are all happy and enjoying the party, charisma and humor of the Dajjal when an announcement is made 'Time to prostrate to the leader to show gratitude to him'. Everyone prostrates to him but you remain there standing knowing that this is shirk (polytheism, idolatry). Your friends, colleagues, and loved ones around you angrily whisper to you to go into prostration but you still refrain. The charismatic leader of the world sees that you have not bowed down, comes to you and in a friendly way asks you the reason for not doing so all the while confidently smiling oozing with charisma. What would you say to him? You may be unable to resist and go for it; however, if you have a little more faith, you resist that and tell him that this is polytheism. the Dajjal, again in a friendly tone and all the while smiling, says 'My friend, if it were my way, I wouldn't ask anyone to do this but this is necessary… I'm from you guys and we are a team and you're not prostrating to me but to authority and position that is with me'. He further explains to you how Istiqlal (independence of the one being worshiped) is necessary for shirk (polytheism) and the lack of

it would not be shirk at all and even cites you the narration that Mu'az b. Jabal prostrated to the Prophet (ﷺ) and how you're being a narrow-minded bigot and what not. He presents to you many more evidences that what you consider shirk is a very valid difference of opinion and in fact is the stronger opinion – all this takes place while everyone else is in sujood, the atmosphere is tense but the Dajjal is smiling and being very friendly to you. It is a very tough situation to be in and the Prophet (ﷺ) said:

مَنْ سَمِعَ بِالدَّجَّالِ فَلْيَنْأَ عَنْهُ فَوَاللَّهِ إِنَّ الرَّجُلَ لَيَأْتِيهِ وَهْوَ يَحْسِبُ أَنَّهُ مُؤْمِنٌ فَيَتَّبِعُهُ مِمَّا يُبْعَثُ بِهِ مِنَ الشُّبُهَاتِ أَوْ لِمَا يُبْعَثُ بِهِ مِنَ الشُّبُهَاتِ

> Let him who hears of the Dajjal go far from him for I swear by Allah that a man will come to him thinking he is a believer and follow him because of confused ideas roused in him by him.
>
> [Sunan Abi Dawud 4319, Mustadrak 'ala al-Saheehayn lil Hakim 8615 and 8616; similar narration is found in Musannaf Ibn Abi Shayba 36793]

The charismatic leader of the world could get you locked up in prison under some law – disrespect for authority or some other while at the same time not appear as an oppressor. He continues to portray himself as the liberator, the peace maker, and the god of freedom.

> An alarming and annoying part of pop discourse: casual reference to "gods."
>
> Bad weather outside? "The weather gods must be displeased!"
>
> Something good happens, say, on the basketball court or football field? "The basketball/football gods have

> favored us!"
>
> Find a quality item of clothing for a good price? "The fashion gods must be smiling down at us!"
>
> The people making these statements are not religious and don't necessarily believe in any god. But they use these expressions casually and thoughtlessly. [Source: Daniel Haqiqatjou on his Facebook page]

What is astonishing is that a lot of Muslims have either adopted such language or do not find such a language offensive. When the Dajjal arrives and is casually called the god of this or the god of that, many people might not even find it offensive.

If you picture yourself in this scenario and find it troubling, then follow the advice of the Prophet (ﷺ) and stay away from the Dajjal. If you're not worried and feel that the situation is manageable, even then you are instructed by the Prophet (ﷺ) to stay away from him because *a man will come to him thinking he is a believer and follow him because of confused ideas roused in him by him*. The warning is so severe that the Prophet (ﷺ) said:

> من سمع بالدجال فلينأ منه فإن الرجل يأتيه وهو يحسب أنه مؤمن فلا يزال به لما معه من الشبه حتى يتبعه
>
> As for he who hears from the Dajjal, then we are not from him; as for he who hears from the Dajjal, then we are not from him. For indeed, a man will go to him, thinking that he is a believer, but he will remain with the Dajjal because of the specious (and enticing) arguments he has with him, until he ends up following him. [Musnad Ahmad 19374]

Hearing from the Dajjal is not forbidden per se but what is forbidden in this Hadith is actually going out to the Dajjal to see what he is all about. Therefore, we understand that *he who hears from the Dajjal willingly* is condemned. Some people may think that their faith is very strong or that if they go and listen to one of his speeches in the crowd, then that would only be to learn more about him and to be aware and not that it would harm them. The Prophet (ﷺ) condemns such thinking and states not only to stay away from him but not to listen to him as well be it in person or television or anywhere else.

Secondly, the one who would do that would have risked his or her faith. It is not true that this act alone would make them disbeliever because the words *he is not from us who does such and such* have been repeated many times in the Hadiths for other acts such as abstaining from marriage, food and sleep,[1] carrying arms against the believers,[2] keeping long moustaches,[3] slapping cheeks and tearing the clothes,[4] among others.

Situation 2

Imagine yourself in a sexually *liberated* society studying in a school or college where a girl or some girls become your friends. Gradually both of you develop feelings for each other and start hanging out more with each other. All the glitter and glamour starts looking good to you and this environment appears beautified to you. Allah says:

فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ

Satan made their deeds attractive to them. [Q.16:63]

Would you be able to refrain from the common sins that follow such as clubs and drinking and what not? Things develop in such a way that you are being called to fornication

and this may not be verbal but you sense that things are leading towards that direction.

> سَبْعَةٌ يُظِلُّهُمُ اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ
> رَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ
>
> There are seven persons whom Allah will shade on a day when there is no shade but his ... a man whom a beautiful woman of high status seduces but he rejects her by saying I fear Allah. [Sahi h al-Bukhari 629, Sahih Muslim 1031]

One of the temptations of the Dajjal would be through women. Would you be able to be the person mentioned in the Hadith or would you fall into the temptation and sin?

<u>Situation 3</u>

Imagine yourself in a materialistic society where everyone around you chases wealth and *success* as defined by materialism. Picture yourself in a corporate environment and you have been invited to the office party celebrating some pagan festival. You believe that celebrating pagan festivals is against your religion but you have been asked by the HR and your immediate and ultimate bosses a number of times since you did not confirm to them. If you excused yourself for some reason, they continued to press you to attend and you eventually decided to attend to show your presence, as an official duty, and then either go away during the rush or stay on the sides and not participate in anything. While you are there, everyone starts singing pagan ritual songs and clapping while you awkwardly stand there not clapping. Would you be able to resist the judging eyes of everyone around?

When we picture such scenarios, we appreciate the instruction of the Prophet (ﷺ) where he said: <u>Let him who hears of the</u>

Dajjal go far from him. Staying away is not cowardice or a sign of weak faith – it is a means to protect it.

Situation 4

The death of a loved one is a massive tragedy and the pain of the tragedy varies from person to person. A single mother losing her only teenage son may be in severe depression, or young adults losing their parents may be in shock and if, at that time, the Dajjal comes to them promising them to bring their departed loved ones back to life in exchange for being considered God, how would these people react? This is a severe test which we must pray to Allah to keep us away from.

Hence, the one who hears of the Dajjal should go far from him.

Situation 5

Do you consider deeds as superior to faith? In the statement *faith plus deeds*, do you either explicitly or subconsciously consider deeds to be the higher criteria to make an assessment? This is important to ponder over and each person must look into himself or herself to see how pure their heart is. If the question *why isn't a good disbeliever eligible to go to heaven* bothers you, then that needs to be rectified. If you overrate huqooq ul ibaad (rights of fellow men and women) to the detriment of underappreciating the rights of Allah, then that needs to be rectified as well. What we must remember is that deeds are only beneficial if faith in Allah exists. If the thinking is the other way round, then the good deeds of the Dajjal and his *attempt* to bring *peace* to the world would be seen as good from him and those with such a distorted thinking would be more likely to accept him for the *good* that he would be doing for the cause of greater *good* while ignoring theology or not giving it its due importance.

Situation 6

The instruction of the Prophet (ﷺ) where he advised *to go far from the Dajjal* is essential to remember and this must be pondered over. Imagine yourself in a society, city, or neighborhood where the people have accepted the Dajjal as god and you interact with these people on a regular basis. There is a high chance that you may be reported to the authorities and hence you would need to stay away from such a place. However, ignore that and assume that no one reports you anywhere but you continue to live amongst such people. Would you be able to resist the pressure and conversations you witness around you and directly with you?

Staying away from the Dajjal includes staying away from his followers and that includes in every place. Suppose a cousin of yours has accepted him and he is connected to you on social media, you may still be influenced and the risk of this is high. Continuous exposure to something makes one insensitive to it.

Do you post a lot of 'selfies' especially of your worship which may include charities? Do you make sure to take several pictures of yourself at Hajj or Umrah not only for personal record but also to post them online to friends or the public? Moreover, do the notifications on social media excite you? If the answer is 'yes' to any of these, then your intention is not entirely pure and you may not be able to block your friends and family who have embraced the Dajjal or may not be able to disable your online presence. This brings you closer to the Dajjal and his influence and you would be acting contrary to the Hadiths that instruct us *to go far from him* which instruct us to be unknown and out of spotlight.

Situation 7

Those who believe in an imperfect God are at the highest risk of joining the Dajjal. These people include not just the disbelievers but also from those among the Muslims who have a poor view of the Almighty. Many Muslims deny qadr and qadaa (divine will and predestination) while many do not affirm it in the correct way. Many believe that good is created by Allah while evil is created by others besides Allah such as the devil, the person's own doings and so on. Unknowingly, they attribute many gods to The Creator and for them to believe in a god would not be very difficult.

Other situations

There are several more situations you may imagine yourself in which may include you being in a position of power and presented with an opportunity to make some extra money that you feel is not allowed but may be defended as allowed using logic and twisting ethics such as insider trading, prohibited kickbacks, and so on. If you are the kind of person who would fall into these kinds of sins easily, you may fall on the wrong side when the Dajjal appears.

One must attempt to live their life by Islamic principles in all circumstances.

WISDOMS IN SURAH AL-KAHF

We saw earlier in the chapter *Protection from the Dajjal* that reciting the first and the last ten verses of the 18th chapter of the Qur'an serve as a protection from the Dajjal. The verses are quoted below along with a brief commentary:

الْحَمْدُ لِلَّهِ الَّذِى أَنْزَلَ عَلَى عَبْدِهِ الْكِتَـبَ وَلَمْ يَجْعَل لَّهُ عِوَجَا - قَيِّماً لِّيُنْذِرَ بَأْسًا
شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّـلِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا -
مَّاكِثِينَ فِيهِ أَبَدًا - وَيُنْذِرَ الَّذِينَ قَالُواْ اتَّخَذَ اللَّهُ وَلَدًا - مَّا لَهُمْ بِهِ مِنْ عِلْمٍ وَلاَ لاَبَآئِهِمْ
كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلاَّ كَذِبًا - فَلَعَلَّكَ بَـخِعٌ نَّفْسَكَ عَلَى
ءَاثَـرِهِمْ إِن لَّمْ يُؤْمِنُواْ بِهَـذَا الْحَدِيثِ أَسَفاً - إِنَّا جَعَلْنَا مَا عَلَى الأَرْضِ زِينَةً لَّهَا
لِنَبْلُوَهُمْ أَيُّهُم أَحْسَنُ عَمَلاً - وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيداً جُرُزاً أَمْ حَسِبْتَ أَنَّ
أَصْحَـبَ الْكَهْفِ وَالرَّقِيمِ كَانُواْ مِنْ ءَايَـتِنَا عَجَبًا - إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُواْ رَبَّنَآ
ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّىءْ لَنَا مِنْ أَمْرِنَا رَشَدًا

[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance. [He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward in which they will remain forever; and to warn those who say, "Allah has taken a son." They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie. Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow. Indeed, I have made that which is on the earth adornment for it that I may test them [as to] which of them is best in deed. And indeed, I will make that which is upon it [into] a barren ground. Or have you thought that the companions of the cave and the inscription were, among My signs, a wonder? [Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance." [Q.18:1-10]

There are, broadly, two ways of understanding the relationship between Surah al-Kahf and protection from the Dajjal:

1. Just like a number of Surahs have their spiritual significance, this Surah too has its spiritual significance; for e.g. Satan does not enter the house that day in which Surah al-Baqarah (2nd chapter of the Qur'an) is recited or the recitation of Surah al-Mulk results in Allah's protection from the torment of the grave and so on. If we look for the meanings in these chapters for their said benefits, we may not find them explicitly and may need to read into the text to arrive at them. So, one way of understanding it is to know that Allah will place light of faith and insight in the person's heart which guides them towards good and prevents from the harm of evil. As per this way of understanding, one need not be able to specify a verse or a statement to link with protection from the Dajjal and the benefit is spiritual which we cannot understand and comprehend fully and properly.

2. The second way, which does not contradict the first approach, points out the benefits from the Surah which are linked to the Dajjal in some way. The Surah mentions four events from the past which include the people of the cave signifying the trial of faith, the owner of two gardens signifying the trial of wealth, the trial of knowledge in the story of Khidr and Musa (عليهم السلام), and the trial of power from the incidents of Zulqarnayn. These four trials would be repeated with the Dajjal: he would ask people to worship him, he would cause rain and wealth to grow, he will confuse people into following him, and he will have influence over many parts of the world.

These are the benefits of the entire Surah; however, since we are told to recite the first 10 verses of this chapter, we find that

those verses specifically also pertain to the trial of the Dajjal in a way. In the chapter *Series of events* we learned that the Dajjal would appear after the great massacre, also known as the Armageddon, which would be fought between the Muslims and the Romans. The first ten verses foreshadow this battle.

Scholars state that the *severe punishment* (verse 2) is a *warning of severe punishment hastened in this world and postponed to the world Hereafter*. Likewise, from the punishment in this world, we learn of the *good tidings* to the believers to be inclusive of this world and the next. The very next verse (v. 3) speaks of eternal reward for the believers indicating that they would suffer casualties as well. From the two verses combined, we learn that the believers would win this war but with massive casualties by which they would have a reward in this world of victory and whatever comes with it, and in the Hereafter of paradise.

The fourth verse *warns those who say, "Allah has taken a son."* This is a further link of these verses to the Armageddon where one party would be monotheist believers while the other would be the Romans who state that God has a son.

The seventh verse states: *Indeed, I have made that which is on the earth adornment for it that I may test them [as to] which of them is best in deed*. The worldly adornment is both general and specific and the specific part being the trial brought forth by the Dajjal and he would be a test from Allah.

The tenth verse of the chapter speaks of the youths retreating to the cave to save their faith. This act from them is wisdom and inspiration for the believers in the time of the Dajjal and is in complete harmony with the strict instructions of the Prophet (ﷺ). These strict instructions have been strongly repeated throughout the book and quoted below again:

مَنْ سَمِعَ بِالدَّجَّالِ فَلْيَنْأَ عَنْهُ فَوَاللَّهِ إِنَّ الرَّجُلَ لَيَأْتِيهِ وَهْوَ يَحْسِبُ أَنَّهُ مُؤْمِنٌ فَيَتَّبِعُهُ مِمَّا يُبْعَثُ بِهِ مِنَ الشُّبُهَاتِ أَوْ لِمَا يُبْعَثُ بِهِ مِنَ الشُّبُهَاتِ

Let him who hears of the Dajjal go far from him for I swear by Allah that a man will come to him thinking he is a believer and follow him because of confused ideas roused in him by him.

[Sunan Abi Dawud 4319; also found in Musannaf Ibn Abi Shayba 36793 with a slight variation]

من سمع بالدجال فلينأ منه فإن الرجل يأتيه وهو يحسب أنه مؤمن فلا يزال به لما معه من الشبه حتى يتبعه

As for he who hears from the Dajjal, then we are not from him; as for he who hears from the Dajjal, then we are not from him. For indeed, a man will go to him, thinking that he is a believer, but he will remain with the Dajjal because of the specious (and enticing) arguments he has with him, until he ends up following him. [Musnad Ahmad 19374]

The Qur'an and the Hadiths are in complete harmony generally and in this specific case as well. When we know about all this and read the last ten verses of this chapter, we find further insight:

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِى غِطَآءٍ عَن ذِكْرِى وَكَانُواْ لاَ يَسْتَطِيعُونَ سَمْعاً - أَفَحَسِبَ الَّذِينَ كَفَرُواْ أَن يَتَّخِذُواْ عِبَادِى مِن دُونِى أَوْلِيَآءَ إِنَّآ أَعْتَدْنَا جَهَنَّمَ لِلْكَـفِرِينَ نُزُلاً - قُلْ هَلْ نُنَبِّئُكُم بِالأَخْسَرِينَ أَعْمَـلاً - الَّذِينَ ضَلَّ سَعْيُهُمْ فِى الْحَيَوةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا - أُوْلَـئِكَ الَّذِينَ كَفَرُواْ بِـايَـتِ رَبِّهِمْ وَلِقَائِه فَحَبِطَتْ أَعْمَالُهُمْ فَلاَ نُقِيمُ لَهُمْ يَوْمَ الْقِيَـمَةِ وَزْناً - ذَلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُواْ وَاتَّخَذُواْ ءَايَـتِى وَرُسُلِى هُزُواً - إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ كَانَتْ لَهُمْ جَنَّـتُ الْفِرْدَوْسِ نُزُلاً - خَـلِدِينَ فِيهَا لاَ يَبْغُونَ عَنْهَا حِوَلاً - قُل لَّوْ كَانَ الْبَحْرُ مِدَاداً لِّكَلِمَـتِ رَبِّى لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَـتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِ مَدَداً - قُلْ إِنَّمَآ أَنَاْ بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَىَّ أَنَّمَآ إِلَـهُكُمْ إِلَـهٌ وَاحِدٌ فَمَن كَانَ يَرْجُو لِقَآءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَـلِحاً وَلاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدَا

Those whose eyes had been within a cover [removed] from My remembrance, and they were not able to hear. Then do those who disbelieve think that they can take

> My servants instead of Me as allies? Indeed, I have prepared Hell for the disbelievers as a lodging. Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work." Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and I will not assign to them on the Day of Resurrection any importance. That is their recompense – Hell – for what they denied and [because] they took My signs and My messengers in ridicule. Indeed, those who have believed and done righteous deeds – they will have the Gardens of Paradise as a lodging, Wherein they abide eternally. They will not desire from it any transfer. Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if I brought the like of it as a supplement." Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone." [Q.18:101-110]

The last ten verses quoted above may also be understood generally and specifically and when understanding them specifically, we see that they fit very well into the scenario surrounding the Dajjal.

HADITHS ON IBN SAYYAD

During the time of the Prophet (ﷺ) and the Sahaba, there was an individual whom the people suspected to be the Dajjal. Narrations pertaining to him are as follows:

> عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَمَرَرْنَا بِصِبْيَانٍ فِيهِمُ ابْنُ صَيَّادٍ فَفَرَّ الصِّبْيَانُ وَجَلَسَ ابْنُ صَيَّادٍ فَكَأَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَرِهَ ذَلِكَ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " تَرِبَتْ يَدَاكَ أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ " . فَقَالَ لاَ . بَلْ تَشْهَدُ أَنِّي رَسُولُ اللَّهِ . فَقَالَ عُمَرُ بْنُ الْخَطَّابِ ذَرْنِي يَا رَسُولَ اللَّهِ حَتَّى أَقْتُلَهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ يَكُنِ الَّذِي تَرَى فَلَنْ تَسْتَطِيعَ قَتْلَهُ
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> 'Abdullah reported: We were along with Allah's Messenger (ﷺ) that we happened to pass by children amongst whom there was Ibn Sayyad. The children made their way but Ibn Sayyad kept sitting there (and it seemed) as if Allah's Messenger (ﷺ) did not like it (his sitting with the children) and said to him: May your nose he besmeared with dust, don't you bear testimony to the fact that I am the Messenger of Allah? Thereupon he said: No, but you should bear testimony that I am the messenger of Allah. Thereupon 'Umar b. Khattab said: Allah's Messenger, permit me that I should kill him. Thereupon Allah's Messenger (ﷺ) said: If he is that person who is in your mind (the Dajjal), you will not be able to kill him. [Sahih Muslim 2924 i]

This individual, ‘Ibn Sayyad’, belonged to a Jewish tribe and came to surface after the conquest of Khyber in the seventh year of Hijra (the migration from Makkah to Madina). Here we see that he was of an age that one is accountable for their deeds i.e. he was not a prepubescent boy even though he was found in the company of children, and was mature as the Prophet (ﷺ) asked him to testify to the truth of Islam. Such a question would not have been asked to a child and he may have been

somewhere around 10 to 12 years old.

Moreover, we have seen earlier that the Prophet (ﷺ) saw the Dajjal on his visit to the heavens above many years earlier – perhaps around seven to 10 years earlier. This shows us that what the Prophet (ﷺ) would have seen was not an event that could be described in worldly terms. It may have something to do with the world of Ruh of which we are informed very little:

وَيَسْـَٔلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّن الْعِلْمِ إِلاَّ قَلِيلاً

> And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind has not been given of knowledge except a little." [Q.17:85]

The Prophet (ﷺ) saw the Dajjal which we know for certain and this is not problematic if the Dajjal was already on earth. It would not be problematic even if he had not been born by the time of his visit to the heavens. The fact is that the Prophet (ﷺ) saw the Dajjal in a way we cannot know of as it pertains to the unseen.

He (ﷺ) also saw him in a dream in or around the Ka'bah:

بَيْنَا أَنَا نَائِمٌ أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ سَبْطُ الشَّعَرِ يَنْطُفُ ـ أَوْ يُهَرَاقُ ـ رَأْسُهُ مَاءً قُلْتُ مَنْ هَذَا قَالُوا ابْنُ مَرْيَمَ. ثُمَّ ذَهَبْتُ أَلْتَفِتُ، فَإِذَا رَجُلٌ جَسِيمٌ أَحْمَرُ جَعْدُ الرَّأْسِ أَعْوَرُ الْعَيْنِ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ قَالُوا هَذَا الدَّجَّالُ. أَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قَطَنٍ ". رَجُلٌ مِنْ خُزَاعَةَ

> While I was sleeping, I saw myself (in a dream) performing Tawaf around the Ka`ba. Behold, I saw a reddish-white man with lank hair, and water was dropping from his head. I asked, "Who is this?' They replied, 'The son of Maryam.' Then I turned my face to see another man with a huge body, red complexion and curly hair and blind in one eye. His eye looked like a protruding out grape. They said (to me), He is the Dajjal. The man he resembled most is Ibn Qatan, a man from

the tribe of Khuza`a.

[Sahih al-Bukhari 7128; a similar narration in brief is found in Nu'aym b. Hammad's Kitab al-Fitan 1521]

The dreams of prophets are true and some may be apparent while others may be in the form of symbols. In this one, the Prophet (ﷺ) did not specify any symbolism nor did he explain what the dream meant but we know for certain that Eisa (عليه السلام) and the Dajjal would not perform Tawaf (circumambulation around the Ka'bah) together nor did they perform the Tawaf with the Prophet (ﷺ) and hence we can conclude that this part of the dream is not to be understood literally. However, the part that the Prophet (ﷺ) saw the Dajjal there, while he is not allowed to enter Makkah, is important to consider and this may be linked to Ibn Sayyad who performed Hajj and Umrah and was doubted to be the Dajjal.

One may ask as to why the Prophet (ﷺ) could not recognize Ibn Sayyad when he had clearly seen the Dajjal in his dream. We have seen earlier why he was not able to be recognized when the Prophet(ﷺ) saw him on his journey to heaven and as for why there was uncertainty surrounding Ibn Sayyad and the Dajjal is because Ibn Sayyad was very young and what would have been seen in the dream, at the Ka'abah, was in later years and a person changes considerably between the ages 10 and 60, for example.

If Ibn Sayyad is not the Dajjal, this Hadith seems to indicate that he (the Dajjal) would not be a disbeliever from the beginning and may turn to his disbelief later.

Further narrations are as follows:

عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا نَمْشِي مَعَ النَّبِيِّ صلى الله عليه وسلم فَمَرَّ بِابْنِ صَيَّادٍ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " قَدْ خَبَأْتُ لَكَ خَبِيئًا " . فَقَالَ دُخٌّ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ " . فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ دَعْنِي فَأَضْرِبَ عُنُقَهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " دَعْهُ فَإِنْ يَكُنِ الَّذِي تَخَافُ لَنْ تَسْتَطِيعَ قَتْلَهُ

'Abdullah reported: We were walking with Allah's Messenger (ﷺ) that Ibn Sayyad happened to pass by him. Allah's Messenger (ﷺ) said to him: I have concealed for you (something to test you, so tell me that). He said: It is Dukh. Thereupon Allah's Messenger (ﷺ) said to him: Be off. You cannot get farther than your rank, whereupon 'Umar said: Allah's Messenger, permit me to strike his neck. Thereupon Allah's Messenger (ﷺ) said: Leave him; if he is that one whom you apprehend, you will not be able to kill him.

[Sahih Muslim 2924 ii, Sahih Ibn Hibban 6783; a similar narration is found in Nu'aym b. Hammad's Kitab al-Fitan 1526]

ابْنَ عَبَّاسٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِابْنِ صَائِدٍ: «خَبَّأْتُ لَكَ خَبْأً» قَالَ: هُوَ الدُّخُّ قَالَ: اخْسَأْ

Ibn Abbas said that the Messenger of Allah (ﷺ) said to Ibn Sayyad: I have hidden a word from you. He (Ibn Sayyad) said: It is dukh. The Prophet (ﷺ) said: Away with you. [Mu'jam al-Awsat of Tabarani 6107]

Ibn Sayyad was able to tell the word thought of by the Prophet (ﷺ) but not with complete accuracy. Instead of *dukhan*, he reached at *dukh*. We find some magicians in our times who perform similar acts, most notable among them being Colin Cloud and Lior Suchard among others. In another sound narration, we find that the Prophet (ﷺ) foretold the confusion of Ibn Sayyad and how he will confuse later as well:

قَدِ اخْتَلَفْتُمْ وَأَنَا بَيْنَ أَظْهُرِكُمْ ، فَأَنْتُمْ بَعْدِي أَشَدُّ اخْتِلافًا

You (Muslims) are differing (over him) while I am among you; after me, you will differ a lot (about him). [Nu’aym b. Hammad’s Kitab al-Fitan 1528]

Ibn Sayyad is a very controversial figure who has caused a lot of differences of opinions. This goes to show that those who argue that ‘the Prophet (ﷺ) had a different view about him earlier and another view later when things were clarified to him through revelation’ do not have a strong ground to stand on. The Prophet (ﷺ) did not explicitly denounce him to be an ordinary trickster and that those who continued to doubt him to be the Dajjal had strong grounds to stand on.

A similar report has been narrated as follows:

عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّ بِابْنِ صَائِدٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ عِنْدَ أُطُمِ بَنِي مَغَالَةَ وَهُوَ غُلاَمٌ فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم ظَهْرَهُ بِيَدِهِ ثُمَّ قَالَ " أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ " . قَالَ فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ . ثُمَّ قَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ صلى الله عليه وسلم أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " آمَنْتُ بِاللَّهِ وَرُسُلِهِ " . ثُمَّ قَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " مَا يَأْتِيكَ " . قَالَ يَأْتِينِي صَادِقٌ وَكَاذِبٌ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " خُلِّطَ عَلَيْكَ الأَمْرُ " . ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئَةً " . وَخَبَأَ لَهُ { يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ } قَالَ ابْنُ صَيَّادٍ هُوَ الدُّخُّ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ " . فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فَأَضْرِبَ عُنُقَهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ يَكُنْ فَلَنْ تُسَلَّطَ عَلَيْهِ " . يَعْنِي الدَّجَّالَ " وَإِلاَّ يَكُنْ هُوَ فَلاَ خَيْرَ فِي قَتْلِهِ "

Ibn ‘Umar said: The Prophet (ﷺ) passed by Ibn Sa’id along with some of his companions. ‘Umar b. al-Khattab was among them. He was playing with boys near the fortress of Banu Maghala. He was near the age of puberty (i.e. a boy). Before he was aware, the Messenger of Allah (ﷺ) gave him a pat on the back and said: Do you testify that I am the Messenger of Allah? Ibn Sayyad then looked at him and said: I testify that you are the Apostle of Gentiles. The Prophet (ﷺ) then asked him: What comes to you? He replied: One who speaks the truth and one who lies come to me. The prophet (ﷺ)

said: You are confused. The Messenger of Allah (ﷺ) said to him: I have concealed something and he concealed the verse “the day when the sky will bring forth smoke (dukhan) clearly visible Ibn Sayyad said: It is smoke (dukhan). The Messenger of Allah (ﷺ) said: Away with you, you cannot get farther than your rank. ‘Umar said: Messenger of Allah, permit me to cut off his head. The Messenger of Allah (ﷺ) said: If he is the one (the Dajjal), you will not be given power over him, and if he is not, you will not do well in killing him.

[Sunan Abi Dawud 4329; a similar narration is found in Mu’jam al-Awsat of Tabarani 9276 with similar but lesser details]

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: بَيْنَا نَحْنُ نَمْشِي مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، إِذْ مَرَّ عَلَى صِبْيَةٍ يَلْعَبُونَ، فِيهِمْ صَبِيٌّ، فَكَأَنَّ ذَلِكَ أَغَاظَ رَسُولَ اللَّهِ فَقَالَ لَهُ: «تَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ: تَشْهَدُ أَنْتَ أَنِّي رَسُولُ اللَّهِ؟ فَقَالَ: «اخْسَأْ، فَإِنَّكَ لَنْ تَعْدُوَ قَدْرَكَ» فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، دَعْنِي فَأَضْرِبَ عُنُقَهُ، فَقَالَ: «يَا عُمَرُ، إِنْ يَكُ الَّذِي تَتَخَوَّفُ، فَإِنَّكَ لَنْ تَقْدِرَ عَلَى قَتْلِهِ«

Abdullah b. Mas’ud said: We were walking with the Messenger of Allah (ﷺ) when we passed by a group of children who were playing. Among them one appeared as if he held malice towards the Prophet (ﷺ). The Prophet (ﷺ) asked him: Do you testify that I am the Messenger of Allah? He said: Do you testify that I am the Messenger of Allah? So the Prophet (ﷺ) said: Be off, you will not go beyond your destiny. Umar said: O Messenger of Allah, allow me to strike his off neck. The Prophet (ﷺ) said: O Umar, if he is the one whom you are cautious of (i.e. the Dajjal), you will not be able to kill him.

[Mu’jam al-Awsat of Tabarani 1161; a similar narration is found in Musannaf Ibn Abi Shayba 36864]

عَنْ أَبِي سَعِيدٍ، قَالَ لَقِيَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ وَعُمَرُ فِي بَعْضِ طُرُقِ الْمَدِينَةِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ " . فَقَالَ هُوَ أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " آمَنْتُ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ مَا تَرَى " . قَالَ أَرَى عَرْشًا عَلَى الْمَاءِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَرَى عَرْشَ إِبْلِيسَ عَلَى الْبَحْرِ وَمَا تَرَى " . قَالَ أَرَى صَادِقَيْنِ وَكَاذِبًا أَوْ كَاذِبَيْنِ وَصَادِقًا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لُبِسَ عَلَيْهِ دَعُوهُ "

Abu Sa'id reported that Allah's Messenger (ﷺ) met him (Ibn Sayyad) and so did Abu Bakr and 'Umar on some of the roads of Madina. Allah's Messenger (ﷺ) said: Do you bear testimony to the fact that I am the Messenger of Allah? Thereupon he said: Do you bear testimony to the fact that I am the messenger of Allah? Thereupon Allah's Messenger (ﷺ) said: I affirm my faith in Allah and in His Angels and in His Books, and what do you see? He said: I see the throne over water. Whereupon Allah's Messenger (ﷺ) said: You see the throne of Iblis upon the water, and what else do you see? He said: I see two truthfuls and a liar or two liars and one truthful. Thereupon Allah's Messenger (ﷺ) said: Leave him; he has been confounded.

[Sahih Muslim 2925; a similar narration is found in Sahih Ibn Hibban 6784 and 6785, Musannaf Ibn Abi Shayba 36843 and 36866]

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاِبْنِ صَائِدٍ " مَا تُرْبَةُ الْجَنَّةِ " . قَالَ دَرْمَكَةٌ بَيْضَاءُ مِسْكٌ يَا أَبَا الْقَاسِمِ . قَالَ " صَدَقْتَ "

Allah's Messenger (ﷺ) asked Ibn Sa'id about the earth of Paradise. Thereupon he said: Abu'l-Qasim, It is like a fine white musk, whereupon he (the Holy Prophet) said: 'You have told the truth. [Sahih Muslim 2928 i]

Ibn Sa'id is the same as Ibn Sayyad and he is called by these names by the Sahaba. Below is a lengthy narration:

عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ انْطَلَقَ مَعَ رَسُولِ اللَّهِ صلى الله عليه

وسلم فِي رَهْطٍ قِبَلَ ابْنِ صَيَّادٍ حَتَّى وَجَدَهُ يَلْعَبُ مَعَ الصِّبْيَانِ عِنْدَ أُطُمِ بَنِي مَغَالَةَ وَقَدْ قَارَبَ ابْنُ صَيَّادٍ يَوْمَئِذٍ الْحُلُمَ فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم ظَهْرَهُ بِيَدِهِ ثُمَّ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لاِبْنِ صَيَّادٍ " أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ " . فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ . فَقَالَ ابْنُ صَيَّادٍ لِرَسُولِ اللَّهِ صلى الله عليه وسلم أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ فَرَفَضَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ " آمَنْتُ بِاللَّهِ وَبِرُسُلِهِ " . ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَاذَا تَرَى " . قَالَ ابْنُ صَيَّادٍ يَأْتِينِي صَادِقٌ وَكَاذِبٌ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " خُلِّطَ عَلَيْكَ الأَمْرُ " . ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا " . فَقَالَ ابْنُ صَيَّادٍ " هُوَ الدُّخُّ " . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ " . فَقَالَ عُمَرُ بْنُ الْخَطَّابِ ذَرْنِي يَا رَسُولَ اللَّهِ أَضْرِبْ عُنُقَهُ . فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ وَإِنْ لَمْ يَكُنْهُ فَلاَ خَيْرَ لَكَ فِي قَتْلِهِ " . وَقَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأُبَىُّ بْنُ كَعْبٍ الأَنْصَارِيُّ إِلَى النَّخْلِ الَّتِي فِيهَا ابْنُ صَيَّادٍ حَتَّى إِذَا دَخَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم النَّخْلَ طَفِقَ يَتَّقِي بِجُذُوعِ النَّخْلِ وَهُوَ يَخْتِلُ أَنْ يَسْمَعَ مِنِ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ فَرَآهُ رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ مُضْطَجِعٌ عَلَى فِرَاشٍ فِي قَطِيفَةٍ لَهُ فِيهَا زَمْزَمَةٌ فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ يَتَّقِي بِجُذُوعِ النَّخْلِ فَقَالَتْ لاِبْنِ صَيَّادٍ يَا صَافِ - وَهُوَ اسْمُ ابْنِ صَيَّادٍ - هَذَا مُحَمَّدٌ . فَثَارَ ابْنُ صَيَّادٍ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ تَرَكَتْهُ بَيَّنَ " . قَالَ سَالِمٌ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ " إِنِّي لأُنْذِرُكُمُوهُ مَا مِنْ نَبِيٍّ إِلاَّ وَقَدْ أَنْذَرَهُ قَوْمَهُ لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ وَلَكِنْ أَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ تَعَلَّمُوا أَنَّهُ أَعْوَرُ وَأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَعْوَرَ " . قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي عُمَرُ بْنُ ثَابِتٍ الأَنْصَارِيُّ أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ يَوْمَ حَذَّرَ النَّاسَ الدَّجَّالَ " إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرَؤُهُ مَنْ كَرِهَ عَمَلَهُ أَوْ يَقْرَؤُهُ كُلُّ مُؤْمِنٍ " . وَقَالَ " تَعَلَّمُوا أَنَّهُ لَنْ يَرَى أَحَدٌ مِنْكُمْ رَبَّهُ عَزَّ وَجَلَّ حَتَّى يَمُوتَ "

'Abdullah b. Umar reported: 'Umar b. Khattab went along with Allah's Messenger (ﷺ) in the company of some persons to Ibn Sayyad that he found him playing with children near the battlement of Bani Maghala and Ibn Sayyad was at that time just at the threshold of adolescence and he did not perceive (the presence of the Prophet (ﷺ)) until Allah's Messenger (ﷺ) struck his back with his hands. Allah's Messenger (ﷺ) said: Ibn Sayyad, don't you bear witness that I am the messenger of Allah? Ibn Sayyad looked toward him and he said: I bear witness to the fact that you the messenger of the unlettered. Ibn Sayyad said to Allah's Messenger (ﷺ): Do you bear witness to the fact that I am the messenger of Allah? Allah's Messenger (ﷺ) rejected this and said: I affirm my faith in Allah and in His messengers. Then

Allah's Messenger (ﷺ) said to him: What do you see? Ibn Sayyad said: It is a Dukh. Thereupon Allah's Messenger (ﷺ) said: May you be disgraced and dishonored, <u>you would not be able to go beyond your rank</u>. 'Umar b. al-Khattab said: Allah's Messenger, permit me that I should strike his neck. Thereupon Allah's Messenger (ﷺ) said: <u>If he is the same</u> (the Dajjal) who would appear near the Last Hour, you would not be able to overpower him, and if he is not that there is no good for you to kill him. 'Abdullah b. 'Umar further narrated that after some time Allah's Messenger (ﷺ) and Ubayy b. Ka'b went towards the palm trees where Ibn Sayyad was. When Allah's Messenger (ﷺ) went near the tree he hid himself behind a tree with the intention of hearing something from Ibn Sayyad before Ibn Sayyad could see him, but Allah's Messenger (ﷺ) saw him on a bed with a blanket around him from which a murmuring sound was being heard and Ibn Sayyad's mother saw Allah's Messenger (ﷺ) behind the trunk of the palm tree. She said to Ibn Sayyad: Saf (that being his name), here is Muhammad. Thereupon Ibn Sayyad jumped up murmuring and Allah's Messenger (ﷺ) said: If she had left him alone he would have made things clear. Abdullah b. Umar said that Allah's Messenger (ﷺ) stood up amongst the people and lauded Allah as He deserved, then he made a mention of the Dajjal and said: I warn you of him and there is no prophet who has not warned his people against the Dajjal. Even Nuh warned (against him) but I am going to tell you a thing which no prophet told his people. You must know <u>that he (the Dajjal) is one-eyed</u> and Allah, the Exalted and Glorious, is not one-eyed. Ibn Shihab said: 'Umar b. Thabit al-Ansari informed me that some of the Companions of Allah's Messenger (ﷺ) informed him that the day when Allah's Messenger (ﷺ) warned people against the Dajjal, he

> also said: There would be written between his two eyes (the word) Kafir (disbeliever) and everyone who would resent his deeds would be able to read or every Muslim would be about to read, and he also said: Bear this thing in mind that none amongst you would be able to see Allah, the Exalted and Glorious, until he dies. [Sahih Muslim 2930 i, 2931, 169 iv, Nu'aym b. Hammad's Kitab al-Fitan 1527]

Ibn Sayyad was near the *threshold of adolescence* and if we understand this age from our modern perspective, he was somewhere between ages 13 and 19; however, in an earlier narration quoted above, it is mentioned that he appeared to not have reached puberty. Hence, it appears that he was roughly 12 years old. This is essential to know as this will be discussed with the Hadith of Tamim al-Daari in a later chapter.

Here we learn that Ibn Sayyad had some sort of *powers* that one expects from a soothsayer. Ibn Sayyad called the Prophet (ﷺ) by his kunya (Abul Qasim) instead of 'Messenger of Allah' and we have seen above that he even rejected the Prophet (ﷺ)'s invitation of Islam by asking him in return to believe in Ibn Sayyad to be the messenger of Allah. This goes to show that he had not embraced Islam at this point in time. There is evidence that he had, at least overtly, embraced Islam later on; however, there is no evidence that he embraced Islam during the lifetime of the Prophet (ﷺ).

Whenever the Prophet (ﷺ) wished to inquire about Ibn Sayyad, his (i.e. Ibn Sayyad's) mother would inform him about it. This may either be a genuine coincidence or his parents may have known the Hadith about the parents of the Dajjal and wished to keep their son informed so that he is not caught off-guard.

It is claimed that Ibn Sayyad cannot be the Dajjal because in the Hadith, the Prophet (ﷺ) said to Ibn Sayyad that he *would not be able to go beyond his rank* which goes to show that Ibn Sayyad was merely a soothsayer, the rank which he would not be able to surpass (to that of the Dajjal). However, this understanding is refuted by the Prophet (ﷺ) himself as he later said to Umar b. al-Khattab (رضي الله عنه): *If he is the same* indicating that there was neither confirmation nor denial and the *going beyond his rank* refers to something else, the details of which we do not know for sure but may refer to the idea that he will remain a *charlatan*.

One may ask as to why the Prophet (ﷺ) and the Sahaba would think of Ibn Sayyad to be the Dajjal when the Dajjal cannot enter Makkah and Madina while Ibn Sayyad lived in Madina. One may think that this idea may have been before the matter was clarified to the Prophet (ﷺ) by Allah and hence before that, he enquired on his own. However, this is only a possibility and not a certainty because even after the passing away of the Prophet (ﷺ), many Sahaba continued to doubt Ibn Sayyad to be the Dajjal. The last narration above also answers this question where the Prophet (ﷺ) doubted Ibn Sayyad, who had two eyes, and himself explained that the Dajjal has one eye.

Now we discuss the Hadiths after the passing away of the Prophet (ﷺ) but before that two sound narrations need to be brought to attention:

ليدركن الدجال من رآني أو ليكونن قريبا من موتي

> Whoever has seen me will surely witness the era of the Dajjal or he will emerge close to my death. [Mu'jam al-Kabeer of Tabarani, Al-Fitan of Hanbal b. Ishaq 20]

عَنْ حُذَيْفَةَ ، قَالَ :لَقَدْ صُنِعَ بَعْضُ فِتْنَةِ الدَّجَّالِ ، وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَحَيٌّ

> Huzayfah said: Surely some evil of the Dajjal came out when the Prophet (ﷺ) was alive. [Musannaf Ibn Abi Shayba 36822]

The Sahabi to narrate the first of the two narrations is Abdullah b. Busr who was eight years old when the Prophet (ﷺ) passed away. The age factor is essential to know and people on both sides of the debate of whether Ibn Sayyad was the Dajjal or not, can use it in their favour. From its apparent meaning, it appears that the Dajjal was out there during the time of the Prophet (ﷺ) and this may have been one of the reasons for the severe doubt of the Sahaba as well. Those against the view of Ibn Sayyad being the Dajjal may question the level of certainty in the Hadith due to the age of the Sahabi who may have either heard from someone else or if he heard from the Prophet (ﷺ), may have misunderstood. Arguments from both sides appear equally strong and it is impossible to choose one with absolute certainty that the other one is wrong.

The following narrations are after the passing away of the Prophet (ﷺ):

> عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ صَحِبْتُ ابْنَ صَائِدٍ إِلَى مَكَّةَ فَقَالَ لِي أَمَا قَدْ لَقِيتُ مِنَ النَّاسِ يَزْعُمُونَ أَنِّي الدَّجَّالُ أَلَسْتَ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّهُ لاَ يُولَدُ لَهُ " . قَالَ قُلْتُ بَلَى . قَالَ فَقَدْ وُلِدَ لِي . أَوَلَيْسَ سَمِعْتَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لاَ يَدْخُلُ الْمَدِينَةَ وَلاَ مَكَّةَ " . قُلْتُ بَلَى . قَالَ فَقَدْ وُلِدْتُ بِالْمَدِينَةِ وَهَذَا أَنَا أُرِيدُ مَكَّةَ - قَالَ - ثُمَّ قَالَ لِي فِي آخِرِ قَوْلِهِ أَمَا وَاللَّهِ إِنِّي لأَعْلَمُ مَوْلِدَهُ وَمَكَانَهُ وَأَيْنَ هُوَ . قَالَ فَلَبَسَنِي
>
> Abu Sa'id al-Khudri reported: I accompanied Ibn Sayyad to Makkah and he said to me: What I have gathered from people is that they think that I am the Dajjal. Have you not heard Allah's Messenger (ﷺ) as saying: <u>He will have no children</u>, I said: Yes, of course. Thereupon he said: <u>But I have children</u>. Have you not heard Allah's Messenger (ﷺ) as saying: <u>He would not enter Makkah and Madina</u>? I said: Yes, of course. Thereupon he said: <u>I</u>

have been once in Madina and now I intend to go to Makkah. And he said to me at the end of his talk: By Allah, I know his place of birth his abode where he is just now. He (Abu Sa'id) said: This caused confusion in my mind (in regard to his identity). [Sahih Muslim 2927 i]

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ لِيَ ابْنُ صَائِدٍ وَأَخَذَتْنِي مِنْهُ ذَمَامَةٌ هَذَا عَذَرْتُ النَّاسَ مَا لِي وَلَكُمْ يَا أَصْحَابَ مُحَمَّدٍ أَلَمْ يَقُلْ نَبِيُّ اللَّهِ صلى الله عليه وسلم " إِنَّهُ يَهُودِيٌّ " . وَقَدْ أَسْلَمْتُ . قَالَ " وَلاَ يُولَدُ لَهُ " . وَقَدْ وُلِدَ لِي . وَقَالَ " إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَيْهِ مَكَّةَ " . وَقَدْ حَجَجْتُ . قَالَ فَمَا زَالَ حَتَّى كَادَ أَنْ يَأْخُذَ فِيَّ قَوْلُهُ . قَالَ فَقَالَ لَهُ أَمَا وَاللَّهِ إِنِّي لأَعْلَمُ الآنَ حَيْثُ هُوَ وَأَعْرِفُ أَبَاهُ وَأُمَّهُ . قَالَ وَقِيلَ لَهُ أَيَسُرُّكَ أَنَّكَ ذَاكَ الرَّجُلُ قَالَ فَقَالَ لَوْ عُرِضَ عَلَىَّ مَا كَرِهْتُ

Abu Sa'id al-Khudri reported: Ibn Sa'id said to me something for which I felt ashamed. He said: I can excuse others; but what has gone wrong with you, O Companions of Muhammad, that you take me as the Dajjal? Has Allah's Apostle (ﷺ) not said that he would be a Jew[1] whereas I am a Muslim and he also said that he would not have children, whereas I have children, and he also said: verily, Allah has prohibited him to enter Makkah whereas I have performed the Pilgrimage, and he went on saying this that I was about to be impressed by his talk. He (however) said this also: I know where he (the Dajjal) is and I know his father and mother, and it was said to him: Won't you feel pleased if you would be the same person? Thereupon he said: If this offer is made to me, I would not resent that. [Sahih Muslim 2927 ii]

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ خَرَجْنَا حُجَّاجًا أَوْ عُمَّارًا وَمَعَنَا ابْنُ صَائِدٍ - قَالَ - فَنَزَلْنَا مَنْزِلاً فَتَفَرَّقَ النَّاسُ وَبَقِيتُ أَنَا وَهُوَ فَاسْتَوْحَشْتُ مِنْهُ وَحْشَةً شَدِيدَةً مِمَّا يُقَالُ عَلَيْهِ - قَالَ - وَجَاءَ بِمَتَاعِهِ فَوَضَعَهُ مَعَ مَتَاعِي . فَقُلْتُ إِنَّ الْحَرَّ شَدِيدٌ فَلَوْ وَضَعْتَهُ تَحْتَ تِلْكَ الشَّجَرَةِ - قَالَ - فَفَعَلَ - قَالَ - فَرُفِعَتْ لَنَا غَنَمٌ فَانْطَلَقَ فَجَاءَ بِعُسٍّ فَقَالَ اشْرَبْ أَبَا سَعِيدٍ . فَقُلْتُ إِنَّ الْحَرَّ شَدِيدٌ وَاللَّبَنُ حَارٌّ . مَا بِي إِلاَّ أَنِّي أَكْرَهُ أَنْ أَشْرَبَ عَنْ يَدِهِ - أَوْ قَالَ آخُذَ عَنْ يَدِهِ - فَقَالَ أَبَا سَعِيدٍ لَقَدْ هَمَمْتُ أَنْ آخُذَ حَبْلاً فَأُعَلِّقَهُ بِشَجَرَةٍ ثُمَّ أَخْتَنِقَ مِمَّا يَقُولُ لِيَ النَّاسُ يَا أَبَا سَعِيدٍ مَنْ خَفِيَ عَلَيْهِ حَدِيثُ رَسُولِ اللَّهِ صلى الله عليه وسلم مَا خَفِيَ عَلَيْكُمْ مَعْشَرَ الأَنْصَارِ أَلَسْتَ مِنْ أَعْلَمِ النَّاسِ بِحَدِيثِ رَسُولِ اللَّهِ صلى الله عليه وسلم أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هُوَ كَافِرٌ " . وَأَنَا مُسْلِمٌ أَوَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هُوَ عَقِيمٌ لاَ يُولَدُ لَهُ " . وَقَدْ تَرَكْتُ وَلَدِي بِالْمَدِينَةِ أَوَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ صلى

اللَّهِ عليه وسلم " لاَ يَدْخُلُ الْمَدِينَةَ وَلاَ مَكَّةَ " . وَقَدْ أَقْبَلْتُ مِنَ الْمَدِينَةِ وَأَنَا أُرِيدُ مَكَّةَ
قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ حَتَّى كِدْتُ أَنْ أَعْذِرَهُ . ثُمَّ قَالَ أَمَا وَاللَّهِ إِنِّي لأَعْرِفُهُ وَأَعْرِفُ
مَوْلِدَهُ وَأَيْنَ هُوَ الآنَ . قَالَ قُلْتُ لَهُ تَبًّا لَكَ سَائِرَ الْيَوْمِ

Abu Sa’id al-Khudri reported: We came back after having performed Pilgrimage or `Umra and lbn Sa'id was along with us. And we encamped at a place and the people dispersed and I and he were left behind. I felt terribly frightened from him as it was said about him that he was the Dajjal (i.e. it was a very common belief then). He brought his goods and placed them by my luggage and I said: It is intense heat. Would you not place that under that tree? And he did that. Then there appeared before us a flock of sheep. He went and brought a cup of milk and said: Abu Sa`id, drink that. I said it is intense heat and the milk is also hot (whereas the fact was) that I did not like to drink from his hands or to take it from his hand and he said: Abu Sa`id, I think that I should take a rope and suspend it by the tree and then commit suicide because of the talks of the people, and he further said. Abu Sa`id he who is ignorant of the saying of Allah's Messenger (ﷺ) (he is to be pardoned), but O people of Ansar, is this Hadith of Allah's Messenger (ﷺ) concealed from you whereas you have the best knowledge of the Hadith of Allah's Messenger (ﷺ) amongst the people? Did Allah's Messenger (ﷺ) not say that he would be a non-believer whereas I am a believer? Did Allah's Messenger (ﷺ) not say that he would be barren and no child would be born to him, whereas I have left my children in Madina? Did Allah's Messenger (ﷺ) not say: He would not get into Madina and Makkah whereas I have been coming from Madina and now I intend to go to Makkah? Abu Sa`id said: I was about to accept the excuse put forward by him. Then he said: I know the place where he would be born and where he is now. So I said to him: May your whole day be spent. [Sahih Muslim 2927 iii]

Pondering over these narrations especially the emphasized parts teach us the following lessons:

- Vast majority of the people suspected that Ibn Sayyad was the Dajjal.

- Many of the Sahaba including those from the Ansar suspected him to be the Dajjal.

- The Hadiths of the Dajjal were common knowledge. Besides knowing the fact that the Dajjal would have one eye, would not be able to enter Makkah and Madina, would not have children and so on, the Sahaba continued to suspect him because they understood the Hadiths in a different way – that the specific qualities mentioned in the Hadiths would start to apply on him when he assumes the role of the Dajjal and while he was in Madina, he had not come out in the open as the Dajjal.

- Ibn Sayyad was enthusiastic about becoming the Dajjal himself even though he was a 'Muslim' and ad performed the Hajj.

The doubt of the Sahaba was very strong as seen below:

عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَحْلِفُ بِاللَّهِ أَنَّ ابْنَ صَائِدٍ الدَّجَّالُ، فَقُلْتُ أَتَحْلِفُ بِاللَّهِ قَالَ إِنِّي سَمِعْتُ عُمَرَ يَحْلِفُ عَلَى ذَلِكَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَلَمْ يُنْكِرْهُ النَّبِيُّ صلى الله عليه وسلم

'Muhammad b. Munkadir reported: As I saw Jabir b. 'Abdullah taking an oath in the name of Allah that it was Ibn Sa'id who was the Dajjal I said: Do you take an oath in the name of Allah? Thereupon he said: I heard 'Umar taking an oath in the presence of Allah's Apostle (ﷺ) to this effect but Allah's Apostle (ﷺ) did not disapprove of it.

[Sahih Muslim 2929; a similar narration is found in Sunan Abi Dawud 4331]

عَنْ نَافِعٍ، قَالَ كَانَ ابْنُ عُمَرَ يَقُولُ وَاللَّهِ مَا أَشُكُّ أَنَّ الْمَسِيحَ الدَّجَّالَ ابْنُ صَيَّادٍ

Nafi' said that Ibn Umar used to say: I swear by Allah that I do not doubt that the Dajjal is Ibn Sayyad. [Sunan Abi Dawud 4330]

عَنْ زَيْدِ بْنِ وَهْبٍ ، قَالَ : سَمِعْتُ أَبَا ذَرٍّ ، يَقُولُ : لَأَنْ أَحْلِفَ عَشْرًا أَنَّ ابْنَ صَيَّادٍ هُوَ الدَّجَّالُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ وَاحِدَةً أَنَّهُ لَيْسَ بِهِ , وَذَلِكَ لِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أُمِّ ابْنِ صَيَّادٍ ، فَقَالَ : " سَلْهَا كَمْ حَمَلَتْ بِهِ ؟ " فَقَالَتْ : حَمَلْتُ بِهِ اثْنَيْ عَشَرَ شَهْرًا ؟ فَأَتَيْتُهُ فَأَخْبَرْتُهُ , فَقَالَ : " سَلْهَا عَنْ صَبِيحَتِهِ حَيْثُ وَقَعَ ؟ " قَالَتْ : صَاحَ صِيَاحَ صَبِيٍّ ابْنِ شَهْرَيْنِ ! قَالَ : أَوْ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِنِّي قَدْ خَبَّأْتُ لَكَ خَبِيئًا " , فَقَالَ : خَبَّأْتَ لِي عَظْمَ شَاةٍ عَفْرَاءَ , وَأَرَادَ أَنْ يَقُولَ : وَالدُّخَانَ , فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " اخْسَأْ ؛ فَإِنَّكَ لَنْ تَسْبِقَ الْقَدَرَ "

Zaid b. Wahb said that he heard Abu Zar say: It is more beloved to me to take an oath ten times that Ibn Sayyad is the Dajjal than to take an oath once to the opposite to it and like this I heard the same from the Prophet (ﷺ). The Prophet (ﷺ) sent me to the mother of Ibn Sayyad and I said: 'For how long did you carry him (when you were pregnant)?' She said: 'I carried him for 12 months'. The Prophet (ﷺ) sent me to her again to ask about his crying at the time of birth; so I went back and asked and she said: 'Like a one month old baby'. Then he (or the Prophet (ﷺ)) asked him: 'I have hidden something from you' and he (Ibn Sayyad) replied 'dukhan' to which the Prophet (ﷺ) replied: 'You cannot get farther than your rank'. [Musannaf Ibn Abi Shayba 36819, Mu'jam al-Awsat of Tabarani 8520]

قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: لَأَنْ أَحْلِفَ بِاللَّهِ تِسْعًا أَنَّ ابْنَ صَائِدٍ، هُوَ الدَّجَّالُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ وَاحِدَةً

Ibn Mas'ud said: It is more beloved to me to swear by Allah that Ibn Sayyad is the Dajjal nine times than to take an oath once that he is not. [Musnad Abu Ya'la

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عَنْ سَالِمٍ ، عَنْ أَبِيهِ ، قَالَ : هُوَ ابْنُ صَائِدٍ ، الَّذِي وُلِدَ بِالْمَدِينَةِ

The father of Salim said: He (the Dajjal) is Ibn Saaid who was born in Madina. [Nu'aym b. Hammad's Kitab al-Fitan 1483]

We have many statements from the Sahaba suspecting Ibn Sayyad to be the Dajjal[2] whereas we do not have statements from them that deny this. Hence, for one to say today that Ibn Sayyad was not the Dajjal would require very strong evidences.

عَنْ نَافِعٍ، قَالَ لَقِيَ ابْنُ عُمَرَ ابْنَ صَائِدٍ فِي بَعْضِ طُرُقِ الْمَدِينَةِ فَقَالَ لَهُ قَوْلاً أَغْضَبَهُ فَانْتَفَخَ حَتَّى مَلأَ السِّكَّةَ فَدَخَلَ ابْنُ عُمَرَ عَلَى حَفْصَةَ وَقَدْ بَلَغَهَا فَقَالَتْ لَهُ رَحِمَكَ اللَّهُ مَا أَرَدْتَ مِنِ ابْنِ صَائِدٍ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِنَّمَا يَخْرُجُ مِنْ غَضْبَةٍ يَغْضَبُهَا

Nafi' reported that Ibn 'Umar met Ibn Sa'id on some of the paths of Madina and he said to him a word which enraged him and he was so much swollen with anger that the way was blocked. Ibn 'Umar went to Hafsa and informed her about this. Thereupon she said: May Allah have mercy upon you, why did you incite Ibn Sayyad in spite of the fact that you knew it would be the extreme anger which would make the Dajjal come out in the world? [Sahih Muslim 2932 i; a similar narration is found in Sahih Ibn Hibban 6793]

Hafsa said that the Dajjal would come out in the world indicating that he would be already present on earth somewhere from where he would come out. He may either be in a cave or may be roaming around before the extreme anger forces him to *come out*.

قَالَ ابْنُ عُمَرَ لَقِيتُهُ مَرَّتَيْنِ - قَالَ - فَلَقِيتُهُ فَقُلْتُ لِبَعْضِهِمْ هَلْ تَحَدَّثُونَ أَنَّهُ هُوَ قَالَ لاَ وَاللَّهِ - قَالَ - قُلْتُ كَذَبْتَنِي وَاللَّهِ لَقَدْ أَخْبَرَنِي بَعْضُكُمْ أَنَّهُ لَنْ يَمُوتَ حَتَّى يَكُونَ أَكْثَرَكُمْ مَالاً وَوَلَدًا فَكَذَلِكَ هُوَ زَعَمُوا الْيَوْمَ - قَالَ - فَتَحَدَّثْنَا ثُمَّ فَارَقْتُهُ - قَالَ - فَلَقِيتُهُ لَقْيَةً أُخْرَى وَقَدْ نَفَرَتْ عَيْنُهُ - قَالَ - فَقُلْتُ مَتَى فَعَلَتْ عَيْنُكَ مَا أَرَى قَالَ لاَ أَدْرِي -

قَالَ - قُلْتُ لاَ تَدْرِي وَهِيَ فِي رَأْسِكَ قَالَ إِنْ شَاءَ اللَّهُ خَلَقَهَا فِي عَصَاكَ هَذِهِ . قَالَ فَنَخَرَ كَأَشَدِّ نَخِيرِ حِمَارٍ سَمِعْتُ - قَالَ - فَزَعَمَ بَعْضُ أَصْحَابِي أَنِّي ضَرَبْتُهُ بِعَصًا كَانَتْ مَعِيَ حَتَّى تَكَسَّرَتْ وَأَمَّا أَنَا فَوَاللَّهِ مَا شَعَرْتُ - قَالَ - وَجَاءَ حَتَّى دَخَلَ عَلَى أُمِّ الْمُؤْمِنِينَ فَحَدَّثَهَا فَقَالَتْ مَا تُرِيدُ إِلَيْهِ أَلَمْ تَعْلَمْ أَنَّهُ قَدْ قَالَ " إِنَّ أَوَّلَ مَا يَبْعَثُهُ عَلَى النَّاسِ غَضَبٌ يَغْضَبُهُ

Ibn 'Umar said: I met lbn Sayyad twice and said to some of them (his friends): You state that it was he (the Dajjal). He (one of them) said: By Allah, it is not so. I said: You have not told me the truth; by Allah some of you informed me that he would not die until he would have the largest number of offspring and huge wealth and it is he about whom it is thought so. Then Ibn Sayyad talked to us. I then departed and met him again for the second time and his eye had been swollen. I said: What has happened to your eye? He said: I do not know. I said: This is in your head and you do not know about it? He said: If Allah so wills He can create it (eye) in your staff. He then produced a sound like the braying of a donkey. Some of my companions thought that I had struck him with the staff as he was with me that the staff broke into pieces, but, by Allah, I was not conscious of it. He then came to the Mother of the Faithful (Hafsa) and narrated it to her and she said: What concern you have with him? Don't you know that Allah's Apostle (ﷺ) said that the first thing (by the incitement of which) he would come out before the public would be his anger? [Sahih Muslim 2932 ii]

A similar narration is found as follows:

لقيت ابن صياد يوما ومعه رجل من اليهود فإذا عينه قد طفيت وكانت عينه خارجة مثل عين الجمل فلما رأيتها قلت: يا ابن صياد أنشدك الله متى طفيت عينك - أو نحو هذا – قال: لا أدري والرحمن، فقلت: كذبت لا تدري وهي في رأسك؟ قال: فمسحها، قال: فنخر ثلاثا فزعم اليهودي أني ضربت بيدي على صدره قال: ولا أعلمني فعلت ذلك أخس فلن تعدو قدرك قال أجل لعمري لا أعدو قدري قال: فذكرت ذلك لحفصة، فقالت: اجتنب هذا الرجل فإنا نتحدث أن الدجال يخرج عند غضبة يغضبها

Ibn Umar said: I met Ibn Sayyad one day while he was

accompanied by a Jewish man and saw that his eye was disfigured and popped out as the eye of a camel does. So I asked: O Ibn Sayyad! I beseech you by Allah, tell me when did your eye get damaged like this (or words to similar effect)? Ibn Sayyad replied: (I swear) by Al-Rahman, I don't know. So I said: You have lied. You don't know (about your own eye) when it is in your head? Ibn Sayyad then touched that defected eye and snorted thrice from his nose. So the Jewish man (probably standing behind or a little away, upon hearing Ibn Sayyad snort so loudly) presumed it was me because (they thought) I hit him on his chest whereas I didn't know if I had done that. So I said to Ibn Sayyad: Get away! for you shall never surpass your rank. Ibn Sayyad responded: Fine! I swear by my life, I shall not surpass this rank. So I (Ibn Umar) conveyed this to Hafsa so she said: (Don't annoy him and) stay away from this man because of how we keep discussing that the Dajjal is to emerge during his anger. [Musannaf Abdul Razzaq 11/396/20832]

By this time Ibn Sayyad was presumably a Muslim; however, he took an oath on his own life which is something Islam forbids (refer *Sahih al-Bukhari 2679* for one such forbiddance). Swearing by other than Allah is considered an act of *shirk* (polytheism) (refer *Jami' al-Tirmizi 1535* for one such instruction).

The friends of Ibn Sayyad told Ibn Umar (رضي الله عنه) that he would have the largest number of offspring and huge wealth. It may be that Ibn Sayyad had told them that he is their awaited king and that he would live for thousands of years and have immense children and wealth. This seems to indicate that Ibn Sayyad was indeed the Dajjal.

These discussions of the Sahaba with Ibn Sayyad are after the passing away of the Prophet (ﷺ) and may be after the year 17 AH i.e. after 10 years after he came to surface in 7 AH. We know that he disappeared, and was not to be seen after the year 63 AH, from the following narration:

> عَنْ جَابِرٍ، قَالَ فَقَدْنَا ابْنَ صَيَّادٍ يَوْمَ الْحَرَّةِ
>
> Narrated Jabir b. Abdullah: We saw the last of Ibn Sayyad at the battle of the Harrah. [Sunan Abi Dawud 4332, Musannaf Ibn Abi Shayba 36865]

At this time, Ibn Sayyad was close to 70 years of age. Hadiths describe the Dajjal as a young man with curly hair while he was more than 70 years old when he disappeared. Even with this, the Sahaba did not rule out the possibility that Ibn Sayyad was the Dajjal perhaps because Ibn Sayyad did not look his age; he may be a magician through which he kept his youth intact. We have seen that he indeed had some tricks and *powers* with him and that he saw *visions*, it appears that he was a practitioner of magic. Moreover, the Hadith from Ibn Umar (رضي الله عنه) mentions: *he was so much swollen with anger that the way was blocked* [Sahih Muslim 2932 i]. He swelled so much that he blocked an entire path.[3] This shows that although he was a human, his biology was different to an ordinary person and such would not be unexpected from a person that has lived for millenniums.

We have, as a minimum, the following names who suspected Ibn Sayyad to be the Dajjal:

- Prophet Muhammad (ﷺ)
- Umar b. al-Khattab
- Abu Bakr al-Siddiq
- Abdullah b. Mas'ud
- Abdullah b. Umar

- Hafsa bint. Umar
- Abu Sa'id al-Khudri
- Jabir b. 'Abdullah
- Abu Zar
- Ubayy b. Ka'b
- Abu Salim
- Many others unnamed from the Muhajireen and the Ansar

Although, there is no direct and explicit evidence from any of the above mentioned great personalities that they took back their suspect opinion, there are counter arguments to this. First of all, they never stated that they *believed* Ibn Sayyad was the Dajjal; they only *doubted* it.

Secondly, it is not necessary that one comes and openly declares that they no longer hold on to the previous opinion (or doubt); if one makes statements contrary to the previous ones, it is very clear that the previous view has been overruled and one such Hadith is the detailed description of the physical appearance of the Dajjal. We may assume that those descriptions from the Prophet (ﷺ) were after the incident with Ibn Sayyad and hence there was clarity later on. Allah may have revealed these details later on to the Prophet (ﷺ) while earlier on, these specifics were not yet known. However, even with these counter arguments, the conclusion remains that the matter is unclear and cannot be ruled with certainty.

Both the opinions appear equally strong and therefore, we can conclude this with the fact that Allah knows best.

There are a few historical narratives which seem to indicate that Ibn Sayyad may be the Dajjal. These narratives, found in Saif b. Umar's book *Al-Maftooh al-waaridah*, state that when the Muslims were in the process of conquering what is now Iran, and had surrounded a fort, some bishops and priests

came and said that the fort cannot be conquered except by the Dajjal. At this, Ibn Sayyad got furious and kicked the door open and conquered it.

Another narration, from *Tarikh Isbahan*, states that when the Muslims were very close to the Jewish fort, some Jews were seen as playing the duff (musical instrument) and celebrating; when the Muslims enquired of the reason, they were informed that their king who would defeat them (the Arabs) has come. When the Muslims saw that person, he was being celebrated, cared for, and given a royal treatment and up close, it turned out that it was Ibn Sayyad. The narration goes on to mention that Ibn Sayyad entered the city and was not seen afterwards.

To begin with, both these narratives contradict each other. Secondly, the second narrative mentions that Ibn Sayyad was not seen afterwards which contradicts the authentic narration from Jabir b. Abdullah who states that Ibn Sayyad disappeared after 63 AH. The conquest of Persia took place before 25 AH and hence for Ibn Sayyad to disappear before that is contradictory. Lastly, these historical narratives do not reach the level of acceptable authenticity and hence, cannot be relied upon as actual events of history.

IS THE DAJJAL OUT IN THE WORLD OR WOULD HE BE BORN AT A LATER DATE?

From the Hadiths on Ibn Sayyad, we learn one important lesson. If the Dajjal is out in the world and lives for very long, it is not a scriptural problem even if one finds it scientifically impossible. During the battle of trench, when some of the Muslims thought that they might be wiped out of existence, the Prophet (ﷺ) informed them that the Muslims would *attack Arabia and Allah would enable them to conquer it, then they would attack Persia and He would make them to conquer it. Then they would attack Rome and Allah would enable them to conquer it, then they would attack the Dajjal and Allah would enable them to conquer him*. All this took place in at least two years before Ibn Sayyad came to surface. The Prophet (ﷺ) and through him, the Sahaba knew that the believers were to perform many feats in the future and the Dajjal was very late in that sequence. Hence, we learn that if the Prophet (ﷺ) suspected Ibn Sayyad to be the Dajjal, he was open to the idea that the Dajjal may be in the world from much before and may come to surface in his real role much later. The conclusion from this is that the age of the Dajjal to be many centuries (or even millenniums) was not problematic to the Prophet (ﷺ) and the Sahaba. Having said this, it must be stressed that the Dajjal being in the world since millenniums is not a certain fact as the Prophet (ﷺ) neither affirmed it nor denied it – he was simply open to the idea of this being a possibility. In fact, he was not just open to the idea but also very inclined towards it:

عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِنَّهُ لَمْ يَكُنْ نَبِيٌّ بَعْدَ نُوحٍ إِلاَّ قَدْ أَنْذَرَ الدَّجَّالَ قَوْمَهُ وَإِنِّي أُنْذِرُكُمُوهُ " . فَوَصَفَهُ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " لَعَلَّهُ سَيُدْرِكُهُ بَعْضُ مَنْ رَآنِي أَوْ سَمِعَ كَلاَمِي " . قَالُوا يَا رَسُولَ اللَّهِ فَكَيْفَ قُلُوبُنَا يَوْمَئِذٍ قَالَ " مِثْلُهَا يَعْنِي الْيَوْمَ أَوْ خَيْرٌ "

Abu 'Ubaidah b. al-Jarrah related that he heard the

Messenger of Allah (ﷺ) say: 'Indeed, there was never a prophet after Nuh except that he warned his people about the Dajjal, and I am warning you about him'. Abu 'Ubaidah said: The Messenger of Allah (ﷺ) then described him for us and said: 'Perhaps some who see (me) and hear my speech will reach him (i.e., will be alive when he comes out)'. — The Companions said: Messenger of Allah, how will our hearts be at that time? He said: 'The same - as today – or better'.

[Jami' al-Tirmizi 2234 (he called it Hasan), Sunan Abi Da'ood 4756, Musannaf Ibn Abi Shayba 36810, Musnad Ahmad 1695 relates a part of it; also found in Mustadrak 'ala al-Saheehayn lil Hakim 8629 and 8630]

All the Hadiths that hint towards either this view or that view do only that: hint! They do not give us certain answers to this confusing question. However, there is a sound narration that states the following:

لَقَدْ أَكَلَ الطَّعَامَ وَمَشَى فِي الْأَسْوَاقِ يَعْنِي الدَّجَّالَ

He (the Dajjal) has indeed eaten food and walked in the marketplace. [Musnad Ahmad 19993, Mu'jam al-Awsat of Tabarani 8154]

This Hadith is in past tense and hence, explicit that when the Prophet (ﷺ) spoke these words, the Dajjal existed in the world. Some argue that this may be applicable to the man locked in the cave, as seen in the Hadith of Tamim al-Daari in the next chapter, who would have roamed around before being locked up while others argue that this Hadith can also be understood in future tense, i.e. even though the tenses are in past, they refer to future events.

The argument presented by this book is that all such varying

views are equally strong and valid and choosing one is very difficult. It is very rare that one finds such differences where adopting one view with certainty is close to impossible; this is definitely one of them.

The view that the Dajjal would be born at a later date and come to surface then has been discussed in earlier chapters and further later as well. One more reason for this view is that if the Dajjal was out in the world, he would know of not just the Hadiths but most of the developments in extra detail – much more than the best historians of the time combined would be able to provide. Hence, with all this knowledge, it would be in his best interests not to attempt to go to Madina and later to Shaam and then Ludd i.e. his place of death. Why he may attempt to go to Madina has been discussed earlier under the section titled the *Dajjal is forbidden from entering Makkah and Madina.*

In our times as well, we see that politicians and other *important* personalities have advisers and other hired people providing them with consultation, advice, and information. Many of them do not watch television shows but have hired people who summarize to them the latest developments; they do not read religious scriptures in detail but have advisers who give them briefs which they use in their speeches. Similarly, the Dajjal may not necessarily have all the knowledge that a man of the age of thousands of years may have; he may get briefed by advisors, experts, think tanks and what not. He may be intelligent and well-learned himself as well and along with that, he may use the services of specialists and subject matter experts for his use and benefit. This may explain the idea that he himself would not be an expert of Islam and may not have read all the Hadiths himself but utilize the services of various specialist experts to confuse the people and gain followers.

One may ask as to why his advisers would not forbid him from attempting to enter Madina since they would be subject matter experts and may have read the Hadiths in detail. The response is provided under the chapter titled *the Dajjal is forbidden from entering Makkah and Madina*; additionally, his advisers may not necessarily believe him to be an imposter and may take him to be genuine and hence, believe that he would be able to defeat the events prophesied in Hadiths. Moreover, the ground realities of the time may force him to undertake such actions as mentioned in the Hadiths as the only possibilities or the best course of action in the circumstances.

The bottom line of the argument is that if the Dajjal was born long ago and knew of all these Hadiths while knowing very well that Islam is the truth, he would attempt to go against the Hadiths instead of complying to them. This is not the main argument of the Dajjal being born at a later date but is a supporting one that adds to the main argument.

This same reasoning that the Dajjal should not attempt these events prophesied in the Hadiths can be countered with the statement that ground realities may force him to undertake such actions as mentioned in the Hadiths as the only possibilities or the best course of action in the circumstances and he may also believe that he could bypass what the Hadiths prophesy and believe that he could defeat the Mahdi and later Eisa (عليه السلام). He may also not be a fan of reading Hadiths and may simply have a cursory knowledge and his main source of knowledge would be through practical experience.

One argument for the view that the Dajjal has been long born and is already in the world since centuries (or millenniums) is based on the following Hadith:

إِنِّي لأُنْذِرُكُمُوهُ، وَمَا مِنْ نَبِيّ إِلاَّ قَدْ أَنْذَرَهُ قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلَكِنِّي سَأَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ : إِنَّهُ أَعْوَرُ وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ

> I warn you of him, and there has been no prophet who has not warned his people about him, and Nuh also warned his people about him. But I tell you about him a word which no prophet had told his people: you should know that he will be blind in one eye, and Allah is not blind is one eye.
>
> [Sunan Abi Dawud 4757; Abi al-‘Ala b. al-Shikhkheer reiterates in Musannaf Ibn Abi Shayba 36858 that all prophets warned their people about the Dajjal]

It is argued that since every prophet warned his nation about the Dajjal, it must be true that he has been in the world since long. However, this may not necessarily be true and Nuh (عليه السلام), for example, may have warned his nation about a person to come in the future. We know that all the prophets made prophecies which are things to happen in the future and hence, a prophecy does not necessarily mean that the event has a current basis as well.

The bottom line is that both views (the Dajjal being already born and being born at a later date) are equally strong; it is very difficult to take one to the detriment of the other and hence, it is best to conclude it at this. Allah knows best.

Possible contenders of the position of the Dajjal

If the Dajjal is already out in the world, we find some characters that share similar characteristics and some of them are as follows:

1. Melchizedek[1]: This individual is believed to be living since millenniums and is believed to be a high priest from whose order comes forth *Jesus*. His name literally means ‘King of righteousness’ but he is also known as ‘Lord of

righteousness' giving him a divine touch. In the Bible, he is shown as a prototype of the Messiah giving him a sacred touch and a parallel to Eisa (عليه السلام).

The Book of Enoch, from 1st century CE, describes Melchizedek as born of a virgin, Sofonim (or Sopanima), the wife of Nir, a brother of Nuh (عليه السلام) while 11QMelch, from the Dead Sea Scrolls from 1st or 2nd century BC, sees him as a divine being and Hebrew titles such as Elohim are applied to him. According to this text Melchizedek will proclaim the "Day of Atonement" and he will atone for the people who are predestined to him. He also will judge the peoples. It is interesting to note that this individual was believed to have fully developed and attained priesthood in 40 days after which he was taken away by an angel to the Garden of Eden; this 40 day period is the same as the Dajjal's stay on earth, when he emerges, as per Hadiths whereas the Dead Sea Scrolls state that he stayed for 40 days in the past before being taken above. Although one speaks of the past while the other of the future, this individual's stay on earth for 40 days is a striking resemblance.

Many references to him give him a Messianic and divine touch giving the reader the impression that this character might be the Dajjal described in brief which our Prophet (ﷺ) elaborated on in great detail and informed us of what no other prophet had done so.

2. The Samiri: In the 20th chapter of the Qur'an from verses 80 to 98, we find the mention of a person called 'Samiri' who instructed the Israelites to make a calf from gold into which he threw some dust by which the calf made some noise. The Israelites then took this calf as their god. There are some people who believe that this Samiri may be the Dajjal. However, this is not a strong view as we find that Musa

(عليه السلام) told him (in verse 97): *Indeed, it is [decreed] for you (as punishment) in [this] life to say, 'No contact (or touch me not).'* We are informed that the Samiri was given a punishment of a disease where he could not handle someone touching him; perhaps it was some kind of a skin disease or something else the details of which Allah knows best. There is nothing like this either in authentic narrations or in weak ones where the Dajjal is said to suffer from such an illness or any illness that even comes close to it. Moreover, the Samiri did not give life to the calf of gold, he simply threw the dust from under an angel's footstep and this may be based on some knowledge of magic he may have had.

Whatever the truth is, we know that the Samiri falls short as a contender for the Dajjal while the qualities attributed to Melchizedek resemble those of the Dajjal in brief which our Prophet (ﷺ) elaborated on in great detail.

HADITH OF TAMIM AL-DAARI

The Hadith narrated from Tamim al-Daari has caused intense confusions. Hafiz Ibn Hajr says in Fath al-Baari 13/328):

> Because the matter is so confusing, al-Bukhari, instead of attempting a reconciliation, narrated the Hadith of Jabir from ‘Umar (of Ibn Sayyad), believing it to be more Sahih (authentic), and did not narrate the Hadith of Fatima bint Qais about the story of Tamim.

Before we proceed to discuss the matter, confusions, issues, reconciliations and so on, let us read the Hadiths first:

أَتَدْرُونَ لِمَ جَمَعْتُكُمْ " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " إِنِّي وَاللَّهِ مَا جَمَعْتُكُمْ لِرَغْبَةٍ وَلاَ لِرَهْبَةٍ وَلَكِنْ جَمَعْتُكُمْ لأَنَّ تَمِيمًا الدَّارِيَّ كَانَ رَجُلاً نَصْرَانِيًّا فَجَاءَ فَبَايَعَ وَأَسْلَمَ وَحَدَّثَنِي حَدِيثًا وَافَقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْ مَسِيحِ الدَّجَّالِ حَدَّثَنِي أَنَّهُ رَكِبَ فِي سَفِينَةٍ بَحْرِيَّةٍ مَعَ ثَلاَثِينَ رَجُلاً مِنْ لَخْمٍ وَجُذَامَ فَلَعِبَ بِهِمُ الْمَوْجُ شَهْرًا فِي الْبَحْرِ ثُمَّ أَرْفَئُوا إِلَى جَزِيرَةٍ فِي الْبَحْرِ حَتَّى مَغْرِبِ الشَّمْسِ فَجَلَسُوا فِي أَقْرُبِ السَّفِينَةِ فَدَخَلُوا الْجَزِيرَةَ فَلَقِيَتْهُمْ دَابَّةٌ أَهْلَبُ كَثِيرُ الشَّعَرِ لاَ يَدْرُونَ مَا قُبُلُهُ مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعَرِ فَقَالُوا وَيْلَكِ مَا أَنْتِ فَقَالَتْ أَنَا الْجَسَّاسَةُ . قَالُوا وَمَا الْجَسَّاسَةُ قَالَتْ أَيُّهَا الْقَوْمُ انْطَلِقُوا إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ فَإِنَّهُ إِلَى خَبَرِكُمْ بِالأَشْوَاقِ . قَالَ لَمَّا سَمَّتْ لَنَا رَجُلاً فَرِقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً - قَالَ - فَانْطَلَقْنَا سِرَاعًا حَتَّى دَخَلْنَا الدَّيْرَ فَإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْنَاهُ قَطُّ خَلْقًا وَأَشَدُّهُ وِثَاقًا مَجْمُوعَةٌ يَدَاهُ إِلَى عُنُقِهِ مَا بَيْنَ رُكْبَتَيْهِ إِلَى كَعْبَيْهِ بِالْحَدِيدِ قُلْنَا وَيْلَكَ مَا أَنْتَ قَالَ قَدْ قَدَرْتُمْ عَلَى خَبَرِي فَأَخْبِرُونِي مَا أَنْتُمْ قَالُوا نَحْنُ أُنَاسٌ مِنَ الْعَرَبِ رَكِبْنَا فِي سَفِينَةٍ بَحْرِيَّةٍ فَصَادَفْنَا الْبَحْرَ حِينَ اغْتَلَمَ فَلَعِبَ بِنَا الْمَوْجُ شَهْرًا ثُمَّ أَرْفَأْنَا إِلَى جَزِيرَتِكَ هَذِهِ فَجَلَسْنَا فِي أَقْرُبِهَا فَدَخَلْنَا الْجَزِيرَةَ فَلَقِيَتْنَا دَابَّةٌ أَهْلَبُ كَثِيرُ الشَّعَرِ لاَ يُدْرَى مَا قُبُلُهُ مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعَرِ فَقُلْنَا وَيْلَكِ مَا أَنْتِ فَقَالَتْ أَنَا الْجَسَّاسَةُ . قُلْنَا وَمَا الْجَسَّاسَةُ قَالَتِ اعْمِدُوا إِلَى هَذَا الرَّجُلِ فِي الدَّيْرِ فَإِنَّهُ إِلَى خَبَرِكُمْ بِالأَشْوَاقِ فَأَقْبَلْنَا إِلَيْكَ سِرَاعًا وَفَزِعْنَا مِنْهَا وَلَمْ نَأْمَنْ أَنْ تَكُونَ شَيْطَانَةً فَقَالَ أَخْبِرُونِي عَنْ نَخْلِ بَيْسَانَ قُلْنَا عَنْ أَىِّ شَأْنِهَا تَسْتَخْبِرُ قَالَ أَسْأَلُكُمْ عَنْ نَخْلِهَا هَلْ يُثْمِرُ قُلْنَا لَهُ نَعَمْ . قَالَ أَمَا إِنَّهُ يُوشِكُ أَنْ لاَ تُثْمِرَ قَالَ أَخْبِرُونِي عَنْ بُحَيْرَةِ الطَّبَرِيَّةِ . قُلْنَا عَنْ أَىِّ شَأْنِهَا تَسْتَخْبِرُ قَالَ هَلْ فِيهَا مَاءٌ قَالُوا هِيَ كَثِيرَةُ الْمَاءِ . قَالَ أَمَا إِنَّ مَاءَهَا يُوشِكُ أَنْ يَذْهَبَ . قَالَ أَخْبِرُونِي عَنْ عَيْنِ زُغَرَ . قَالُوا عَنْ أَىِّ شَأْنِهَا تَسْتَخْبِرُ قَالَ هَلْ فِي الْعَيْنِ مَاءٌ وَهَلْ يَزْرَعُ أَهْلُهَا بِمَاءِ الْعَيْنِ قُلْنَا لَهُ نَعَمْ هِيَ كَثِيرَةُ الْمَاءِ وَأَهْلُهَا يَزْرَعُونَ مِنْ مَائِهَا . قَالَ أَخْبِرُونِي عَنْ نَبِيِّ الأُمِّيِّينَ مَا فَعَلَ قَالُوا قَدْ خَرَجَ مِنْ مَكَّةَ وَنَزَلَ يَثْرِبَ . قَالَ أَقَاتَلَهُ الْعَرَبُ قُلْنَا نَعَمْ . قَالَ كَيْفَ صَنَعَ بِهِمْ فَأَخْبَرْنَاهُ أَنَّهُ قَدْ ظَهَرَ عَلَى مَنْ يَلِيهِ مِنَ الْعَرَبِ وَأَطَاعُوهُ قَالَ لَهُمْ قَدْ كَانَ ذَلِكَ قُلْنَا نَعَمْ . قَالَ أَمَا إِنَّ ذَاكَ خَيْرٌ لَهُمْ أَنْ يُطِيعُوهُ وَإِنِّي مُخْبِرُكُمْ عَنِّي إِنِّي أَنَا الْمَسِيحُ وَإِنِّي أُوشِكُ أَنْ يُؤْذَنَ لِي فِي الْخُرُوجِ فَأَخْرُجَ فَأَسِيرَ فِي الأَرْضِ فَلاَ أَدَعَ قَرْيَةً إِلاَّ هَبَطْتُهَا فِي أَرْبَعِينَ لَيْلَةً غَيْرَ مَكَّةَ وَطَيْبَةَ فَهُمَا مُحَرَّمَتَانِ عَلَىَّ كِلْتَاهُمَا كُلَّمَا أَرَدْتُ أَنْ أَدْخُلَ وَاحِدَةً أَوْ وَاحِدًا مِنْهُمَا اسْتَقْبَلَنِي مَلَكٌ

بِيَدِهِ السَّيْفُ صَلْتًا يَصُدُّنِي عَنْهَا وَإِنَّ عَلَى كُلِّ نَقْبٍ مِنْهَا مَلاَئِكَةً يَحْرُسُونَهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَطَعَنَ بِمِخْصَرَتِهِ فِي الْمِنْبَرِ " هَذِهِ طَيْبَةُ هَذِهِ طَيْبَةُ هَذِهِ طَيْبَةُ " . يَعْنِي الْمَدِينَةَ " أَلاَ هَلْ كُنْتُ حَدَّثْتُكُمْ ذَلِكَ " . فَقَالَ النَّاسُ نَعَمْ " فَإِنَّهُ أَعْجَبَنِي حَدِيثُ تَمِيمٍ أَنَّهُ وَافَقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْهُ وَعَنِ الْمَدِينَةِ وَمَكَّةَ أَلاَ إِنَّهُ فِي بَحْرِ الشَّامِ أَوْ بَحْرِ الْيَمَنِ لاَ بَلْ مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ مِنْ قِبَلِ الْمَشْرِقِ مَا هُوَ " . وَأَوْمَأَ بِيَدِهِ إِلَى الْمَشْرِقِ

Do you know why I had asked you to assemble? They said: Allah and His Messenger know best. He said: By Allah. I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamim Dari, a Christian, who came and accepted Islam, told me something, which agrees with what I was telling, you about the Dajjal. He narrated to me that he had sailed in a ship along with thirty men of Bani Lakhm and Bani Judham and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean (island) at the time of sunset. They sat in a small side-boat and entered that island. There was a beast with long thick hair (and because of these) they could not distinguish his face from his back. They said: Woe to you, who can you be? Thereupon it said: I am al-Jassasa. They said: What is al-Jassasa? And it said: O people, go to this person in the monastery as he is very much eager to know about you. He (the narrator) said: When it named a person for us we were afraid of it lest it should be a devil. Then we hurriedly went on till we came to that monastery and found a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said: Woe be upon thee, who are you? And he said: You would soon come to know about me. but tell me who are you. We said: We are people from Arabia and we embarked upon a boat but the sea-waves had been driving us for one month and they brought as near this island. We got Into the side-boats and entered this island and here a beast met us with profusely thick hair and because of

the thickness of his hair his face could not be distinguished from his back. We said: Woe be to thee, who are you? It said: I am al- Jassasa. We said: What is al-Jassasa? And it said: You go to this very person in the monastery for he is eagerly waiting for you to know about you. So we came to you in hot haste fearing that that might be the Devil. He (that chained person) said: Tell me about the date-palm trees of Baisan. We said: About what aspect of theirs do you seek information? He said: I ask you whether these trees bear fruit or not. We said: yes. Thereupon he said: I think these would not bear fruits. He said: Inform me about the lake of Tabariyya? We said: Which aspect of it do you want to know? He said: Is there water in it? They said: There is abundance of water in it. Thereupon he said: I think it would soon become dry. He again said: Inform me about the spring of Zughar. They said: Which aspect of it you want to know? He (the chained person) said: Is there water in it and does it irrigate (the land)? We said to him: Yes, there is abundance of water in it and the inhabitants (of Medina) irrigate (land) with the help of it, He said: Inform me about the unlettered Prophet; what has he done? We said: He has come out from Mecca and has settled In Yathrib (Medina). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with them? We informed him that he had overcome those in his neighborhood and they had submitted themselves before him. Thereupon he said to us: Has it actually happened? We said: Yes. Thereupon he said: If it is so that is better for them that they should show obedience to him. I am going to tell you about myself and I am the Dajjal and would be soon permitted to get out and so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except Mecca and Medina as these two

(places) are prohibited (areas) for me and I would not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it; then Allah's Messenger (ﷺ) striking the pulpit with the help of the end of his staff said: This implies Taiba meaning Medina. Have I not, told you an account (of the Dajjal) like this? 'The people said: Yes, and this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (the Dajjal) at Medina and Mecca. Behold he (the Dajjal) is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian sea). Nay, on the contrary, he is in the east, he is in the east, he is in the east, and he pointed with his hand towards the east.[1]

[Sahih Muslim 2942 i. It has also been reported in Sunan Abi Dawud 4326 and Musannaf Ibn Abi Shayba 36818, 36969, and Sahih Ibn Hibban 6787 with a slight variation and in brief while the narration in Musannaf Ibn Abi Shayba 36969 states that he pointed 20 times towards the east]

عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم صَعِدَ الْمِنْبَرَ فَضَحِكَ فَقَالَ " إِنَّ تَمِيمًا الدَّارِيَّ حَدَّثَنِي بِحَدِيثٍ فَفَرِحْتُ فَأَحْبَبْتُ أَنْ أُحَدِّثَكُمْ حَدَّثَنِي أَنَّ نَاسًا مِنْ أَهْلِ فِلَسْطِينَ رَكِبُوا سَفِينَةً فِي الْبَحْرِ فَجَالَتْ بِهِمْ حَتَّى قَذَفَتْهُمْ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ فَإِذَا هُمْ بِدَابَّةٍ لَبَّاسَةٍ نَاشِرَةٍ شَعْرَهَا فَقَالُوا مَا أَنْتِ قَالَتْ أَنَا الْجَسَّاسَةُ . قَالُوا فَأَخْبِرِينَا . قَالَتْ لاَ أُخْبِرُكُمْ وَلاَ أَسْتَخْبِرُكُمْ وَلَكِنِ ائْتُوا أَقْصَى الْقَرْيَةِ فَإِنَّ ثَمَّ مَنْ يُخْبِرُكُمْ وَيَسْتَخْبِرُكُمْ . فَأَتَيْنَا أَقْصَى الْقَرْيَةِ فَإِذَا رَجُلٌ مُوثَقٌ بِسِلْسِلَةٍ فَقَالَ أَخْبِرُونِي عَنْ عَيْنِ زُغَرَ . قُلْنَا مَلأَى تَدْفُقُ . قَالَ أَخْبِرُونِي عَنِ الْبُحَيْرَةِ قُلْنَا مَلأَى تَدْفُقُ . قَالَ أَخْبِرُونِي عَنْ نَخْلِ بَيْسَانَ الَّذِي بَيْنَ الأُرْدُنِّ وَفِلَسْطِينَ هَلْ أَطْعَمَ قُلْنَا نَعَمْ . قَالَ أَخْبِرُونِي عَنِ النَّبِيِّ هَلْ بُعِثَ قُلْنَا نَعَمْ . قَالَ أَخْبِرُونِي كَيْفَ النَّاسُ إِلَيْهِ قُلْنَا سِرَاعٌ . قَالَ فَنَزَّ نَزْوَةً حَتَّى كَادَ . قُلْنَا فَمَا أَنْتَ قَالَ إِنَّهُ الدَّجَّالُ وَإِنَّهُ يَدْخُلُ الأَمْصَارَ كُلَّهَا إِلاَّ طَيْبَةَ . وَطَيْبَةُ الْمَدِينَةُ

Fatimah bint Qais narrated that Allah's Prophet (ﷺ) ascended the minbar (pulpit), he laughed, and said: "Verily, Tamim Ad-Dari narrated a story to me, and it made me happy, so I wanted to narrate it to you [what

he narrated to me]. Some people among the inhabitants of Palestine traveled by boat in the sea, taking them here and there, until it cast them on an island among the islands at sea. There they found a beast, clothed with its hair flowing out. They said: 'What are you?' It said: 'I am Al-Jassasah.' They said: 'Give us some news.' It said: 'I shall not give you any news, nor do I want any of your news. But go to the furthest village, for there is someone who will give you news and seek your news.' So we went to the furthest village, and there was a man fettered with chains. He said: 'Inform me about the spring of Zughar.' We said: 'It is full and flowing.' He said: 'Inform me about Al-Buhairah.' We said, 'It is full and flowing.' He said: 'Inform me about the date groves of Baysan which is between Jordan and Palestine, do they produce food?' We said: 'Yes.' He said: 'Inform me about the Prophet, has he been sent?' We said: 'Yes.' He said: 'Inform me how the people came to him.' We said: 'Quickly.' He leaped up to try and escape.' We said: 'What are you?' He said: 'I am the Dajjal.'" (The Prophet (ﷺ) said) "He will enter all of the lands except At-Taibah, and At-Taibah is Al-Madinah."

[Jami' al-Tirmizi 2253; a similar narration is found in Sahih Ibn Hibban 6788 and 6789]

عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَخَّرَ الْعِشَاءَ الآخِرَةَ ذَاتَ لَيْلَةٍ ثُمَّ خَرَجَ فَقَالَ " إِنَّهُ حَبَسَنِي حَدِيثٌ كَانَ يُحَدِّثُنِيهِ تَمِيمٌ الدَّارِيُّ عَنْ رَجُلٍ كَانَ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ فَإِذَا أَنَا بِامْرَأَةٍ تَجُرُّ شَعْرَهَا قَالَ مَا أَنْتِ قَالَتْ أَنَا الْجَسَّاسَةُ اذْهَبْ إِلَى ذَلِكَ الْقَصْرِ فَأَتَيْتُهُ فَإِذَا رَجُلٌ يَجُرُّ شَعْرَهُ مُسَلْسَلٌ فِي الأَغْلاَلِ يَنْزُو فِيمَا بَيْنَ السَّمَاءِ وَالأَرْضِ فَقُلْتُ مَنْ أَنْتَ قَالَ أَنَا الدَّجَّالُ خَرَجَ نَبِيُّ الأُمِّيِّينَ بَعْدُ قُلْتُ نَعَمْ . قَالَ أَطَاعُوهُ أَمْ عَصَوْهُ قُلْتُ بَلْ أَطَاعُوهُ . قَالَ ذَاكَ خَيْرٌ لَهُمْ "

Narrated Fatimah, the daughter of Qays: The Messenger of Allah (ﷺ) once delayed the congregational night prayer. He came out and said: The talk of Tamim ad-Dari detained me. He transmitted it to me from a man who

> was on one of the islands of the sea. All of a sudden he found a woman who was trailing her hair. He asked: Who are you? She said: I am the Jassasah. Go to that castle. So I came to it and found a man who was trailing his hair, chained in iron collars, and leaping between Heaven and Earth. I asked: Who are you? He replied: I am the Dajjal. Has the Prophet of the unlettered people come forth now? I replied: Yes. He said: Have they obeyed him or disobeyed him? I said: No, they have obeyed him. He said: That is better for them. [Sunan Abi Dawud 4325]

It has been stated earlier that Imam Bukhari went with what he considered the stronger stance and did not include the narrations from Tamim al-Daari. The Tamim al-Daari incident is questioned by some scholars.[2] There are both isnaad (chain of transmission) and matn (text of the narration) criticisms for this Hadith. Since the isnaad analysis part is of a highly specialized nature, the book will not comment on that – many great scholars have authenticated it including Imam Muslim himself and if others question it, the book rather remains content with silence. What we shall discuss here are the matn criticisms and whether the Hadith is problematic or not in these regards.

Some apparent issues with the Hadith of Tamim al-Daari are as follows:

- The Dajjal asked for signs before his release so he asked whether such and such had happened. The sign of drying of the sea is to happen after the Dajjal (when Yajuj and Majuj would consume it all) and not before. The response is that these signs were to take place before the Dajjal was the view of the Dajjal and he could have been mistaken. The Dajjal is said to have said: *I think it would soon become dry* indicating

that he was not fully sure about the sequence whether it would be before him or after him.

- Narration of the incident by Tamim al-Daari is not an approval from the Prophet (ﷺ) for all of it because the Prophet (ﷺ) explicitly only authenticated the part where he said: *this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (the Dajjal) at Madina and Makkah*. Moreover, the Prophet (ﷺ) in other Hadiths mentioned the sequence of drying up of the sea to be *after* the emergence of Yajuj and Majuj, long after the Dajjal is dead. What we learn is that his silence here does not constitute an approval. Hence we learn that the Prophet (ﷺ) only authenticated the part of the Dajjal not being able to enter Makkah and Madina. The rest of the story was something he simply found interesting. Silence of the Prophet (ﷺ) is an implied approval; however, in this case, since the Prophet (ﷺ) only explicitly approved one portion, silence on other parts is not an implied approval. Allah knows best. There are some scholars who have said that the incident of Tamim al-Daari was a vision he saw, perhaps a dream, and if so, the same response of partial authentication applies.

- The Prophet (ﷺ) only affirmed a portion of the events as seen in the point above. This is further confirmed by the following passage from the lengthy narration:

  > Behold he (the Dajjal) is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian sea). Nay, on the contrary, he is in the east, he is in the east, he is in the east, and he pointed with his hand towards the east.

- It appears that the Prophet (ﷺ) earlier estimated that the

location, from the account of Tamim al-Daari, could be in the Syrian or Yemeni sea but later did not affirm this account of his and gave the location from himself which we believe is from revelation. His initial two thoughts were from the account he heard but from revelation, he refrained from affirming them and gave another account and this is the only one we accept as true. Hence, we learn that the events narrated by Tamim al-Daari were only partially affirmed by the Prophet (ﷺ).

- *Siyar a'lam al-nubala'* mentions that the tribe of Tamim al-Daari came to the Prophet (ﷺ) in 9 AH while Ibn Sayyad, as discussed above, came to surface in or around 7 AH (or before). If the Prophet (ﷺ) and the Sahaba doubted Ibn Sayyad to be the Dajjal *before* the incident of Tamim al-Daari, they should have ceased to do so after the ninth year whereas we have many authentic reports, discussed earlier, that they continued to doubt Ibn Sayyad while there is no evidence that they took back their doubts.

This may cast doubt on whether the Tamim al-Daari incident ever took place. However, there are a number of responses to these; one being the incident of Tamim al-Daari being a vision of his. Another possibility is that Tamim al-Daari may not have come only in the ninth year but may have come much before 7 AH while he and his tribe came officially again later in 9 AH. This is not far-fetched – ponder over these words of the Hadith: Tamim al-Daari said to the Dajjal about the Prophet (ﷺ): *He has come out from Makkah and has settled in Yathrib and he had overcome those in his neighborhood.* His first statement seems to indicate that it was early Madinan period. Moreover, he calls the city by its old name *Yathrib* instead of the new name Madina further confirming the likelihood of this possibility. The Prophet (ﷺ) *had overcome those in his*

neighborhood also points towards the incident to have taken place in early Madinan period. Another possibility is that the incident of Tamim al-Daari may have happened in 3 AH but Tamim al-Daari came later in 9 AH as he may have been confused and wanted to wait and see how things develop in Arabia.

There are two possibilities here with the first one being that Tamim al-Daari came in early Madinan period and later came with his tribe in late Madinan period.

The second possibility is that Tamim al-Daari met the Dajjal in 3 AH and informed the Prophet (ﷺ) in 9 AH Ibn Sayyad came to surface in 7 AH when the Prophet (ﷺ) and the Sahaba doubted him to be the Dajjal (who was in the cave and may have escaped). So when Tamim al-Daari came and embraced Islam in 9 AH while narrating what happened in 3 AH, the Dajjal may have escaped from the cave in between this time and come in the form of Ibn Sayyad around 7 AH.

- If Tamim al-Daari came before appearance of Ibn Sayyad i.e. before 7 AH, why didn't the Prophet (ﷺ) and the Sahaba call Tamim al-Daari to Madina when they doubted Ibn Sayyad? The Sahaba could have asked Tamim al-Daari later on as well. From the Hadiths on Ibn Sayyad, we learned that Umar b. al-Khattab (رضي الله عنه) asked the Prophet (ﷺ) to allow him to punish Ibn Sayyad and the Prophet (ﷺ) did not allow so saying: *If he is the same (the Dajjal) who would appear near the Last Hour, you would not be able to overpower him, and if he is not that there is no good for you to kill him*. If such was their attitude towards Ibn Sayyad i.e. not worrying too much, calling Tamim al-Daari to get reassurance and confirmation may be contradictory to this approach. Hence, they decided not to pursue it further.

- Ibn Sayyad tried to assure the Sahaba that he was not the Dajjal by quoting them Hadiths, yet he never quoted anything about the Dajjal being chained in a cave nor the Sahaba thought about that. This may prove that the incident of Tamim al-Daari is not reliable. Although it is a strong point, it is not conclusive because if Ibn Sayyad presented one or two Hadiths as his defense and the Sahaba accepted those, quoting more would not really be necessary because Ibn Sayyad did not quote the Hadith of the Dajjal being one-eyed as well. Moreover, if Tamim al-Daari incident predates Ibn Sayyad, it would have been possible that the man in the cave was released and came to Madina as Ibn Sayyad – in such a case, quoting Hadith of Tamim al-Daari would not be a strong defense.

- Tamim al-Daari was from an Arabian Christian tribe whereas the Hadith states: *Some people among the inhabitants of Palestine traveled by boat in the sea*. It is not necessary that this is problematic; Tamim al-Daari may have travelled with people from Palestine and hence most of the people in that journey would be *the inhabitants of Palestine*.

There is a narration from Jabir (رضي الله عنه), with a weak chain, where he states that the man in the cave was Ibn Sayyad.

عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ " إِنَّهُ بَيْنَمَا أُنَاسٌ يَسِيرُونَ فِي الْبَحْرِ فَنَفِدَ طَعَامُهُمْ فَرُفِعَتْ لَهُمْ جَزِيرَةٌ فَخَرَجُوا يُرِيدُونَ الْخُبْزَ فَلَقِيَتْهُمُ الْجَسَّاسَةُ " . قُلْتُ لأَبِي سَلَمَةَ وَمَا الْجَسَّاسَةُ قَالَ امْرَأَةٌ تَجُرُّ شَعْرَ جِلْدِهَا وَرَأْسِهَا . قَالَتْ فِي هَذَا الْقَصْرِ فَذَكَرَ الْحَدِيثَ وَسَأَلَ عَنْ نَخْلِ بَيْسَانَ وَعَنْ عَيْنِ زُغَرَ قَالَ هُوَ الْمَسِيحُ فَقَالَ لِي ابْنُ أَبِي سَلَمَةَ إِنَّ فِي هَذَا الْحَدِيثِ شَيْئًا مَا حَفِظْتُهُ قَالَ شَهِدَ جَابِرٌ أَنَّهُ هُوَ ابْنُ صَيَّادٍ قُلْتُ فَإِنَّهُ قَدْ مَاتَ . قَالَ وَإِنْ مَاتَ . قُلْتُ فَإِنَّهُ أَسْلَمَ . قَالَ وَإِنْ أَسْلَمَ . قُلْتُ فَإِنَّهُ قَدْ دَخَلَ الْمَدِينَةَ . قَالَ وَإِنْ دَخَلَ الْمَدِينَةَ

Narrated Jabir b. Abdullah: The Messenger of Allah (ﷺ) said one day from the pulpit: When some

> people were sailing in the sea, their food was finished. An island appeared to them. They went out seeking bread. They were met by the Jassasah (the Antichrist's spy). I said to Abu Salamah: What is the Jassasah? He replied: A woman trailing the hair of her skin and of her head. She (Jassasah) said: In this castle. He then narrated the rest of the tradition (of Tamim al-Daari). He (the Dajjal) asked about the palm-trees of Baysan and the spring of Zughar. He said: He is the Dajjal. Ibn Salamah said to me: There is something more in this tradition, which I could not remember. He said: Jabir testified that it was he who was Ibn Sayyad. I said: He died. He said: Let him die. I said: He accepted Islam. He said: Let him accept Islam. I said: He entered Madina. He said: Let him enter Madina. [Sunan Abi Dawud 4328]

Since the chain is weak, we cannot use the narration as a base but if it fits into the bigger picture, we shall use it and proceed with it. Here is a possibility:

- Tamim al-Daari came to the Prophet (ﷺ) before Ibn Sayyad came to surface.
- When Ibn Sayyad came to surface, he may have been the Dajjal and released from his chains.
- Ibn Sayyad came to prominence somewhere between the ages 13 and 19 and before that he was unknown; his emergence was sudden and his disappearance in 63 AH was also sudden.
- When the tribe of Tamim al-Daari came later in 9 AH, it would have been to embrace Islam and it is not necessary that Tamim al-Daari narrated this event then but may have done so earlier on.

A number of other criticisms have been raised against this

Hadith as well which lead one to doubt the authenticity of the story:

- If the Prophet (ﷺ) narrated the Hadith to an entire group of congregants in the Mosque, how come only a woman from the last rows is the only person ever to narrate it? The reports from other Sahaba are categorically classed as weak and hence cannot be used to claim that other Sahaba also narrated the Hadith of Jassasa.

- Tamim al-Daari is a famous Sahabi himself, who narrated stories to the Sahaba during the time of Umar b. al-Khattab (رضي الله عنه), and yet no one even narrated it from him.

- This Hadith has too much confusion in it that it feels that it may very well be a mixture of various different stories and narrations by Fatima bint Qais herself. After all, the Sahaba themselves never accepted her narration and doubted her memory. Umar (رضي الله عنه) even said, '*We will not reject the Sunnah based on what a woman says, who may or may not have remembered*'!

- Before narrating the Hadith, Fatima bint Qais gives a brief background on how she got there – that she had been widowed as her husband Ibn Mughira had died in a battle whereas another authentic narration mentions that she had been divorced by her husband (Sahih Muslim 1480 iv). This contradiction further raises doubt on the authenticity of the narration from Fatima bint Qais.

- The narration from Fatima bint Qais in *Abi Da'ood 4325* mentions that the sermon of the Prophet (ﷺ) was after the night prayer (Isha) whereas *Abi Da'ood 4327* and *Musnad Ahmad 27747* mention that it was after the noon prayer (Zuhr). The narration in Abi Da'ood 4327 is weakened by

Hadith scholars whereas the Hadith from Musnad Ahmad is authentic. Hence, we see that there is a contradiction here which stands even if one says that this (i.e. the sermon) may have happened twice because all the other points stand against it.

- In most of the versions of the Hadith, there is no mention that Fatima even heard it directly from the Prophet (ﷺ). So it is quite possible that she is narrating it as mursal i.e. she heard this story from someone else and later mixed it with the Hadith of the Prophet (ﷺ).

- There are other Hadiths where the Prophet (ﷺ) is reported to have given a sermon about the Dajjal, which, naturally, is narrated by multiple Sahaba but there is no mention of the story of Jassasah in any of them.

These are good questions and put doubt on whether the incident of Tamim al-Daari and Jassasah is accurately reported; however, these doubts are not conclusive and one cannot say for certain that the story is inauthentic – perhaps Fatima bint Qais mixed it with some other events she may have heard elsewhere *or* the incident of Tamim al-Daari was a vision of his *or* the incident may have been reported but the Prophet (ﷺ) simply found it interesting while *only* affirming a *portion* of it.

As to the question whether the Dajjal has been born and locked up in a cave where he will emerge from later on or whether he is out and free in the world or whether he would be born on a later date is something we cannot be certain about. All the possibilities are equally strong from the evidences available to us and this is the conclusion we reach from this and the previous chapters.

SUMMARY AND CONCLUSION

The matter of the Dajjal is clear; however, if you go deep into it, then its intricacies become confusing. What is essential is that the important details about the Dajjal are clear for everyone to know. Here is a brief summary of the entire book:

- The Dajjal would be a human being with curly hair, short height but large body, blind from one eye with the other one perhaps not very pleasant either and the letters K F R or the word 'kafir' written between his eyes – perhaps the eyebrows area.

- He would come after the Armageddon and the conquest of Europe and be killed after the conquest of India.

- He would initially claim to be a prophet and then later claim to be God.

- He would be charismatic and knowledgeable and would get followers through these means along with confusions and some miracles he would bring with him.

- His miracles include a display of fire and water (heaven and hell), weather control esp. control over rainfall, portrayal of bringing the dead people back to life, cutting a believer in half and then rectifying him.

- Some of his miracles would be through assistance of devils and magic, some through technology, while others through illusions, deceptions, and trickery.

- He would come out from around Iraq and Shaam area or from around Khurasan area getting a large number of

followers from there.

- His followers would be of many kinds including people in black cloaks and dresses, people wearing green turbans, people with faces like shields and others.

- The Dajjal is an insignificant person even though his damage and destruction is intense. Our Prophet (ﷺ) has informed us of the ways to protect from his evil and implementing those guidelines would protect the believers from his evil.

- His total duration on the earth would be for forty days out of which one day would be like a year, one like a month, one like a week, and the remaining ones as our days.

- He would not be able to enter Makkah and Madina; however, these are not the only areas out of his control and influence – Makkah and Madina would have extra protection as he would not even be able to enter them; however, for other areas that he enters, the Hadiths do not indicate that he would be followed and worshipped in all of them. Two towns in the same city may treat him in totally opposing ways.

- We are unsure whether the Dajjal would be born in a later time or whether he has been born long ago. The Hadith of Tamim al-Daari has some weaknesses but they can be reconciled and if the reconciliation is correct and the Hadith authentic, then the Dajjal has been long born and would emerge at a future date. Even if the Hadith is not authentic, the possibility of the Dajjal being born long back is not eliminated.

- During the time of the Prophet (ﷺ), a man named Ibn

Sayyad came to surface who was suspected to be the Dajjal by the Prophet (ﷺ) and several of the Sahaba. If Ibn Sayyad is indeed the Dajjal, then this also shows that the Dajjal has long been born and would emerge in his role at a future date.

- If Ibn Sayyad is indeed the Dajjal and the Hadith of Tamim al-Daari authentic, then he is the same person who Tamim al-Daari saw chained in the cave.

The matter of the Dajjal is complex and may even be confusing to many; however, there is no reason to deny him as a myth and doing so would be the same as denying science *because* something of it is unclear or differed upon by the scientists.

APPENDIX 1: INDEX OF WEAK HADITHS

A number of Hadiths may appear to be fully in sync with what we have covered in the main section of the book and these words may be true and accurate; however, since the chains contain weaknesses, they become a part of this appendix.

الْمَلْحَمَةُ الْكُبْرَى وَفَتْحُ الْقُسْطَنْطِينِيَّةِ وَخُرُوجُ الدَّجَّالِ فِي سَبْعَةِ أَشْهُرٍ

The greatest war, the conquest of Constantinople and the coming forth of the Dajjal will take place within a period of seven months. [Sunan Abi Dawud 4295, Sunan Ibn Majah 4092]

بَيْنَ الْمَلْحَمَةِ وَفَتْحِ الْمَدِينَةِ سِتُّ سِنِينَ وَيَخْرُجُ الْمَسِيحُ الدَّجَّالُ فِي السَّابِعَةِ

The time between the Great War and the conquest of the city will be six years, and the Dajjal will come forth in the seventh.

[Sunan Abi Dawud 4296; similar narrations are found in Sunan Ibn Majah 4093 and Nu'aym b. Hammad's Kitab al-Fitan 1449]

بَيْنَ الْمَلْحَمَةِ وَفَتْحِ الْقُسْطَنْطِينِيَّةِ سِتُّ سِنِينَ ، ثُمَّ يَخْرُجُ الدَّجَّالُ فِي السَّنَةِ السَّابِعَةِ

Between the great massacre and the conquest of Constantinople is six years then the Dajjal will emerge in the seventh year.

[Nu'aym b. Hammad's Kitab al-Fitan 1447 and 1462 - The above narration comes through a sound chain but has some confusion from a narrator. Authentic narrations mention that the period of the Mahdi as Caliph would be for either seven or nine years and that he would witness not just the Armageddon but also Eisa (عليه السلام) and the Dajjal and that his caliphate will end

at or immediately after the return of Eisa (عليه السلام). Going with this math, for this Hadith to be accurate, the war for Constantinople (and Rome) should be within the first year of the Mahdi's caliphate; however, that is against other authentic Hadiths which state that his earlier wars would be against the anti-Sunni forces while he will have peace treaties with the Romans. Moreover, along with the Romans, a war would be fought against a common enemy after which the war against the Romans (the Armageddon) would take place. The more accurate period of gap between the conquest and coming of the Dajjal is six or seven months]

لاَ تَقُومُ السَّاعَةُ حَتَّى تَكُونَ أَدْنَى مَسَالِحِ الْمُسْلِمِينَ بِبَوْلاَءَ " . ثُمَّ قَالَ ـ صلى
الله عليه وسلم ـ " يَا عَلِيُّ يَا عَلِيُّ يَا عَلِيُّ " . قَالَ بِأَبِي وَأُمِّي . قَالَ " إِنَّكُمْ
سَتُقَاتِلُونَ بَنِي الأَصْفَرِ وَيُقَاتِلُهُمُ الَّذِينَ مِنْ بَعْدِكُمْ حَتَّى تَخْرُجَ إِلَيْهِمْ رُوقَةُ الإِسْلاَمِ
أَهْلُ الْحِجَازِ الَّذِينَ لاَ يَخَافُونَ فِي اللَّهِ لَوْمَةَ لاَئِمٍ فَيَفْتَتِحُونَ الْقُسْطَنْطِينِيَّةَ
بِالتَّسْبِيحِ وَالتَّكْبِيرِ فَيُصِيبُونَ غَنَائِمَ لَمْ يُصِيبُوا مِثْلَهَا حَتَّى يَقْتَسِمُوا بِالأَتْرِسَةِ
وَيَأْتِي آتٍ فَيَقُولُ إِنَّ الْمَسِيحَ قَدْ خَرَجَ فِي بِلاَدِكُمْ أَلاَ وَهِيَ كِذْبَةٌ فَالآخِذُ نَادِمٌ
وَالتَّارِكُ نَادِمٌ "

"The Messenger of Allah (ﷺ) said: 'The Hour will not begin until the closest Muslim outpost will be at Baula'.' Then he said: 'O 'Ali, O 'Ali, O 'Ali.' He ('Ali) said: 'May my father and mother be ransomed for you.' He said: 'You will fight Banu Asfar (the Romans) and those who come after you will fight them, until the best of the Muslims go out to fight them, the people of Hijaz who do not fear the blame of anyone for the sake of Allah. They will conquer Constantinople with Tasbih and Takbir and will acquire such spoils of war as has never been seen before, which they will distribute by the shieldful. Someone will come and say: "The Masih has appeared in your land!" But he will be lying, so the one who takes (some of the spoils) will regret it, and the one who leaves it behind will regret it too.'" [Sunan Ibn Majah 4094]

عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ " إِنَّهُ بَيْنَمَا أُنَاسٌ يَسِيرُونَ فِي الْبَحْرِ فَنَفِدَ طَعَامُهُمْ فَرُفِعَتْ لَهُمْ جَزِيرَةٌ فَخَرَجُوا يُرِيدُونَ الْخُبْزَ فَلَقِيَتْهُمُ الْجَسَّاسَةُ " . قُلْتُ لأَبِي سَلَمَةَ وَمَا الْجَسَّاسَةُ قَالَ امْرَأَةٌ تَجُرُّ شَعْرَ جِلْدِهَا وَرَأْسِهَا . قَالَتْ فِي هَذَا الْقَصْرِ فَذَكَرَ الْحَدِيثَ وَسَأَلَ عَنْ نَخْلِ بَيْسَانَ وَعَنْ عَيْنِ زُغَرَ قَالَ هُوَ الْمَسِيحُ فَقَالَ لِي ابْنُ أَبِي سَلَمَةَ إِنَّ فِي هَذَا الْحَدِيثِ شَيْئًا مَا حَفِظْتُهُ قَالَ شَهِدَ جَابِرٌ أَنَّهُ هُوَ ابْنُ صَيَّادٍ قُلْتُ فَإِنَّهُ قَدْ مَاتَ . قَالَ وَإِنْ مَاتَ . قُلْتُ فَإِنَّهُ أَسْلَمَ . قَالَ وَإِنْ أَسْلَمَ . قُلْتُ فَإِنَّهُ قَدْ دَخَلَ الْمَدِينَةَ . قَالَ وَإِنْ دَخَلَ الْمَدِينَةَ

Narrated Jabir b. Abdullah: The Messenger of Allah (ﷺ) said one day from the pulpit: When some people were sailing in the sea, their food was finished. An island appeared to them. They went out seeking bread. They were met by the Jassasah (the Antichrist's spy). I said to Abu Salamah: What is the Jassasah? He replied: A woman trailing the hair of her skin and of her head. She (Jassasah) said: In this castle. He then narrated the rest of the tradition (of Tamim al-Daari). He (the Dajjal) asked about the palm-trees of Baysan and the spring of Zughar. He said: He is the Dajjal. Ibn Salamah said to me: There is something more in this tradition, which I could not remember. He said: Jabir testified that it was he who was Ibn Sayyad. I said: He died. He said: Let him die. I said: He accepted Islam. He said: Let him accept Islam. I said: He entered Madina. He said: Let him enter Madina. [Sunan Abi Dawud 4328]

عَنِ النَّزَّالِ بْنِ سَبْرَةَ، قَالَ: خَطَبَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَيُّهَا النَّاسُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي قَالَهَا ثَلَاثَ مَرَّاتٍ، فَقَامَ إِلَيْهِ الْأَصْبَغُ بْنُ نُبَاتَةَ، فَقَالَ: مَنِ الدَّجَّالُ يَا أَمِيرَ الْمُؤْمِنِينَ؟ فَقَالَ: يَا أَصْبَغُ، الدَّجَّالُ الصَّافِي بْنُ الصَّائِدِ، الشَّقِيُّ مَنْ صَدَّقَهُ وَالسَّعِيدُ مَنْ كَذَّبَهُ

Ibn Sabrah said: Ali b. Abi Talib gave a sermon on the pulpit and praised and glorified Allah and then said: ‘O people! Ask me before you lose me (i.e. I pass away)’ and he said this thrice. There was a man named Al-Asbagh b. Nubatah who said: ‘Who is the Dajjal O leader of the believers’? So he (Ali) said: O Asbagh! The Dajjal is Safi b. Saaid (i.e. Ibn Sayyad). Whoever affirms him is ruined and whoever denies him is happy. [Al-Aqd al-Dar pg. 354]

عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: غَدَوْتُ عَلَى ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ذَاتَ يَوْمٍ، فَقَالَ: مَا نِمْتُ الْبَارِحَةَ حَتَّى أَصْبَحْتُ، قُلْتُ: لِمَ؟ قَالَ: " قَالُوا: طَلَعَ الْكَوْكَبُ ذُو الذَّنَبِ، فَخَشِيتُ أَنْ يَكُونَ الدَّجَّالُ قَدْ طَرَقَ

Ibn Abī Mulaykah said: One day, I met Ibn Abbas in the morning. He told me: ‘I wasn't able to sleep the whole night’. I asked: ‘Why’? He replied: ‘The people said: 'The star having luminous ending has risen/appeared’. So, I feared that the Dajjal has come (by night)’. [Mustadrak ‘ala al-Saheehayn lil Hakim 8419]

The above narration comes through an authentic chain; however, with a similar and sound chain, another narration has the word dukhan (smoke) instead of the Dajjal. Hadith scholars have explained this Hadith (of the smoke) in considerable detail and that appears to be the stronger one of the two. It appears that a narrator may have mixed between the two words and that smoke is to emerge after the luminous star rises.

عَنْ أُمِّ سَلَمَةَ ، قَالَتْ : وَلَدَتْهُ أُمُّهُ مَسْرُورًا مَخْتُونًا تَعْنِي ابْنَ صَيَّادٍ

Umm Salamah said: Ibn Sayyad’s mother gave birth to a boy who was both happy and circumcised. [Musannaf Ibn Abi Shayba 36862]

عن هشام بن عروة عن أبيه قال : ولد ابن صياد أعور مختتن

Hisham b. Urwah narrated from his father that Ibn Sayyad was born circumcised. [Musannaf Abdul Razzaq 20831]

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: «يَبِيتُ النَّاسُ يَسِيرُونَ إِلَى جَمْعٍ، وَتَبِيتُ دَابَّةُ الْأَرْضِ تَسْرِي إِلَيْهِمْ، فَيُصْبِحُونَ وَقَدْ جَعَلَتْهُمْ بَيْنَ رَأْسِهَا وَذَنَبِهَا فَمَا مُؤْمِنٌ إِلَّا تَمْسَحُهُ، وَلَا مُنَافِقٌ وَلَا كَافِرٌ إِلَّا تَخْطِمُهُ، وَإِنَّ التَّوْبَةَ لَمَفْتُوحَةٌ حَتَّى يَخْرُجَ الدَّجَّالُ، فَيَأْخُذَ الْمُؤْمِنَ مِنْهُ كَهَيْئَةِ الزَّكْمَةِ، وَتَدْخُلَ فِي مَسَامِعِ الْكَافِرِ وَالْمُنَافِقِ حَتَّى يَكُونَ كَالشَّيْءِ الْحَنِيذِ، وَإِنَّ التَّوْبَةَ لَمَفْتُوحَةٌ، ثُمَّ تَطْلُعُ الشَّمْسُ مِنْ مَغْرِبِهَا»

Ibn Umar said: When the people would be going to the place of gathering, the beast of the earth would be alongside them; by morning, it would become so big

that it would surround them between its head and its tail. It will touch every faithful believer and will not leave any hypocrite or a disbeliever except that it will strike him - the doors of repentance will remain open until the Dajjal emerges – it will attack the believer like a savage and enter the hearing (ear) of the disbeliever and hypocrite so much so that he would become like minced meat and the doors of repentance would be open until the sun rises from the west. [Mustadrak ‘ala al-Saheehayn lil Hakim 8492]

عن سمرة بن جندب أن نبي الله صلى الله عليه وسلم كان يقول إن الدجال خارج وهو أعور عين الشمال عليها ظفرة غليظة وإنه يبرئ الأكمه والأبرص ويحيي الموتى ويقول للناس أنا ربكم فمن قال أنت ربي فقد فتن ومن قال ربي الله حتى يموت فقد عصم من فتنته ولا فتنة بعده عليه ولا عذاب فيلبث في الأرض ما شاء الله ثم يجيءعيسى ابن مريم عليهما السلام من قبل المغرب مصدقا بمحمد صلى الله عليه وسلم وعلى ملته فيقتل الدجال ثم إنما هو قيام الساعة

Samarah b. Junadah related that the Messenger of Allah used to say: ‘Indeed the Dajjal will come out, and he is 'Aawar (one-eyed) from the left eye; over it is coarse skin. He will heal the one who was born blind and the leper, and he will bring life to the dead. He will say: 'I am your lord.' Whoever says: 'you are my lord,' then he has been put to trial. And whoever says: 'my Lord is Allah,' until he dies, then he is protected from the fitna of the Dajjal and there is no fitna (trial) upon him, nor any punishment. He will stay on the earth for a period that Allah wills, and then 'Eisa b. Maryam will come from near western side (of Damascus), confirming Muhammad upon his Millah (his creed and Shariah), and he will kill the Dajjal. Then what is to come is the arrival of the Hour’.

[Musnad Ahmad 19638 and 19773, Mu’jam al-Kabeer of Tabarani 6775, 6776, 6938]

In this Hadith the companion (Sahabi) states that 'the Messenger of Allah used to say'. He does not directly quote one particular statement but quotes the gist of the matter in his own words. We know from other Hadiths that after the killing of the Dajjal, there would be other major events such as the attack of Yajuj and Majuj (Gog and Magog), the rising of the sun from the west, and the emergence of the beast from the earth among others; however, the quoted Hadith does not mention them. This is because the emphasis is on another portion from the Sahabi and also because of the fact that he narrates the gist of the matter in his own words instead of quoting the Prophet (ﷺ) directly.

إني والله ما قمت مقامي هذا لأمر ينفعكم لرغبة ولا لرهبة ولكن تميما الداري أتاني فأخبرني خبرا منعنى القيلولة من الفرح وقرة العين فأحببت أن أنشر عليكم فرح نبيكم، ألا! إن تميما الداري أخبرني أن الريح ألجأتهم إلى جزيرة لا يعرفونها، فقعدوا في قوارب السفينة حتى خرجوا إلى الجزيرة فإذا هم بشيء أهلب كثير الشعر، قالوا له: ما أنت؟ قالت: أنا الجساسة، قالوا: أخبرينا قالت: ما أنا بمخبرتكم شيئا ولا سائلتكم ولكن هذا الدير قد رمقتموه فأتوه، فإن فيه رجلا بالأشواق إلى أن تخبروه بخبركم، فأتوه فدخلوا عليه فإذا هم بشيخ موثق شديد الوثاق يظهر الحزن شديد التشكي، فقيل لهم: من أين؟ قالوا: من الشام؟ قال: ما فعلت العرب؟ قالوا: نحن قوم من العرب، عما تسأل؟ قال: ما فعل هذا الرجل الذي خرج فيكم؟ قالوا: خيرا، ناوى قوما فأظهره الله عليهم فأمرهم اليوم جميع إلههم واحد ودينهم واحد، قال: ما فعلت عين زغر(عين زغر: قرية بالشام. ص)؟ قالوا: خيرا: يسقون منها زروعهم ويستقون منها لسقيهم، قال: ما فعل نخل بين عمان وبيسان؟ قالوا: يطعم ثمره كل عام، قال: فعلت بحيرة الطبرية؟ قالوا: تدفق جنباتها من كثرة الماء، فزفر ثلاث زفرات ثم قال: لو انفلت من وثاقي هذا لم أدع أرضا إلا وطئتها برجلي هاتين إلا طيبة، ليس لي عليها سبيل، فقال رسول الله صلى الله عليه وسلم إلى هذا انتهى فرحي، هذه طيبة! والذي نفسي بيده! ما فيها طريق ضيق ولا واسع ولا سهل ولا جبل إلا وعليه ملك شاهر سيفه إلى يوم القيامة

It was narrated that Fatimah bint Qais said: "The Messenger of Allah (ﷺ) prayed one day, and ascended the pulpit, and he never used to ascend it, before that, except on Fridays. The people were alarmed by that, and some were standing and some were sitting. He gestured to them with his hand, telling them to sit. (Then he said:) 'By Allah, I am not standing here for something that will benefit you, an exhortation or warning. Rather Tamim al-Daari has come to me and told me something

that prevented me from taking a rest because of the joy and delight (I felt), and I wanted to spread that joy among you. A cousin of Tamim al-Daari told me that the wind drove them to an island that they did not know, so they sat in the rowing boats of the ship and set out. There they saw something black, with long eyelashes. They said to it: "What are you?" It said: "I am Jassasah," They said: "Tell us." It said: "I will not tell you anything or ask you anything. Rather there is this monastery that you have looked at. Go to it, for there is a man there who is longing to hear your news and tell you news." So they went there and entered upon him, and they saw an old man firmly shackled, with a sorrowful appearance and complaining a great deal. He said to them: "Where have you come from?" They said: "From Sham." He said: "How are the Arabs faring?" They said: "We are from among the Arabs. What do you want to ask about?" He said: "What has this man done who has appeared among you?" They said: "(He has done) well. He made enemies of some people, but Allah supported him against them and now they have become one, with one God and one religion." He said: "What happened to the spring of Zughar?" They said: "It is good; we irrigate our crops from it and drink from it." He said: "What happened to the date-palms between 'Amman and Baisan?" They said: "They bear fruit every year." He said: "What happened to the Lake of Tiberias?" They said: "It overflows because of the abundance of water." He gave three deep sighs, then he said: "If I were to free myself from these chains, I would not leave any land without entering it on these two feet of mine, except for Taibah, for I have no way to enter it." The Prophet (ﷺ) said: 'My joy is so great. This (Madinah) is Taibah, and by the One in Whose Hand is my soul, there is no narrow or broad road in it, or any plain or mountain, but there is an angel

(standing) over it with his sword unsheathed, until the Day of Resurrection.'" [Sunan Ibn Majah 4074, Musannaf Ibn Abi Shayba 36854]

Sunan Ibn Majah 4077 is a weak Hadith in terms of its chain; however, much of it is affirmed by other Hadiths and covered in the main portion of the book. The parts not affirmed by other authentic Hadiths are as follows:

وَإِنَّ أَيَّامَهُ أَرْبَعُونَ سَنَةً السَّنَةُ كَنِصْفِ السَّنَةِ وَالسَّنَةُ كَالشَّهْرِ وَالشَّهْرُ كَالْجُمُعَةِ وَآخِرُ أَيَّامِهِ كَالشَّرَرَةِ يُصْبِحُ أَحَدُكُمْ عَلَى بَابِ الْمَدِينَةِ فَلاَ يَبْلُغُ بَابَهَا الآخَرَ حَتَّى يُمْسِيَ " . فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي فِي تِلْكَ الأَيَّامِ الْقِصَارِ قَالَ " تَقْدُرُونَ فِيهَا الصَّلاَةَ كَمَا تَقْدُرُونَهَا فِي هَذِهِ الأَيَّامِ الطِّوَالِ ثُمَّ صَلُّوا "

'His (the Dajjal's) days will number forty years: a year like half a year, a year like a month, a month like a week, and the rest of his days will be like sparks from a fire (i.e., they will pass quickly). One of you will enter the gate of Madina in the morning and not reach its other gate until evening comes.' It was said: 'O Messenger of Allah, how should we pray on those short days?' He said: 'Estimate (the times of) the prayer, as you do on these long days, then pray.' [Sunan Ibn Majah 4077]

مَا أَهْبَطَ اللَّهُ إِلَى الْأَرْضِ مُنْذُ خَلَقَ آدَمَ إِلَى أَنْ تَقُومَ السَّاعَةُ فِتْنَةً أَعْظَمَ مِنْ فِتْنَةِ الدَّجَّالِ، وَقَدْ قُلْتُ فِيهِ قَوْلًا لَمْ يَقُلْهُ أَحَدٌ قَبْلُ: إِنَّهُ آدَمُ، جَعْدٌ، مَمْسُوحُ عَيْنِ الْيَسَارِ، عَلَى عَيْنِهِ طَفْرَةٌ غَلِيظَةٌ، وَإِنَّهُ يُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ، وَيَقُولُ: أَنَا رَبُّكُمْ، فَمَنْ قَالَ: رَبِّيَ اللَّهُ، فَلَا فِتْنَةَ عَلَيْهِ، وَمَنْ قَالَ: أَنْتَ رَبِّي، فَقَدِ افْتُتِنَ، يَلْبَثُ فِيكُمْ مَا شَاءَ اللَّهُ، ثُمَّ يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ مُصَدِّقًا بِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَعَلَى مِلَّتِهِ مَاتَ، إِمَامًا مَهْدِيًّا، وَحَكَمًا عَدْلًا، فَيَقْتُلُ الدَّجَّالَ

There has been no greater fitna since the creation of Adam than the fitna of the Dajjal. I inform you about the Dajjal which no one before me has mentioned. He will be of average height with left eye effaced; his eye would be dense thick. He will cure the lepers and he will say: I am your Lord so whoever says: ‘My Lord is Allah’ then there is no fitna upon him and whoever says: ‘You are my Lord’, then he is in fitna. He will stay among you for as

long as Allah wills. Then Eisa b. Maryam will descend, testifying to Muhammad upon his religion, as a rightly guided ruler and a just ruler. He will kill the Dajjal. [Mu’jam al-Awsat of Tabarani 4580]

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَمْكُثُ أَبُو الدَّجَّالِ وَأُمُّهُ ثَلاَثِينَ عَامًا لاَ يُولَدُ لَهُمَا وَلَدٌ ثُمَّ يُولَدُ لَهُمَا غُلاَمٌ أَعْوَرُ أَضَرُّ شَيْءٍ وَأَقَلُّهُ مَنْفَعَةً تَنَامُ عَيْنَاهُ وَلاَ يَنَامُ قَلْبُهُ " . ثُمَّ نَعَتَ لَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم أَبَوَيْهِ فَقَالَ " أَبُوهُ طِوَالٌ ضَرْبُ اللَّحْمِ كَأَنَّ أَنْفَهُ مِنْقَارٌ وَأُمُّهُ امْرَأَةٌ فِرْضَاخِيَّةٌ طَوِيلَةُ الْيَدَيْنِ " . فَقَالَ أَبُو بَكْرَةَ فَسَمِعْنَا بِمَوْلُودٍ فِي الْيَهُودِ بِالْمَدِينَةِ فَذَهَبْتُ أَنَا وَالزُّبَيْرُ بْنُ الْعَوَّامِ حَتَّى دَخَلْنَا عَلَى أَبَوَيْهِ فَإِذَا نَعْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم فِيهِمَا فَقُلْنَا هَلْ لَكُمَا وَلَدٌ فَقَالاَ مَكَثْنَا ثَلاَثِينَ عَامًا لاَ يُولَدُ لَنَا وَلَدٌ ثُمَّ وُلِدَ لَنَا غُلاَمٌ أَعْوَرُ أَضَرُّ شَيْءٍ وَأَقَلُّهُ مَنْفَعَةً تَنَامُ عَيْنَاهُ وَلاَ يَنَامُ قَلْبُهُ . قَالَ فَخَرَجْنَا مِنْ عِنْدِهِمَا فَإِذَا هُوَ مُنْجَدِلٌ فِي الشَّمْسِ فِي قَطِيفَةٍ لَهُ وَلَهُ هَمْهَمَةٌ فَكَشَفَ عَنْ رَأْسِهِ فَقَالَ مَا قُلْتُمَا قُلْنَا وَهَلْ سَمِعْتَ مَا قُلْنَا قَالَ نَعَمْ تَنَامُ عَيْنَاىَ وَلاَ يَنَامُ قَلْبِي . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ

It was narrated from 'Abdul Rahman b. Abi Bakrah from his father who said: "The Messenger of Allah (ﷺ) said: 'The father of the Dajjal and his mother, will abide for thirty years without bearing a son. Then a boy shall be born to them, having one eye in which there is some defect, providing little use. His eyes sleep but his heart does not sleep.' Then the Messenger of Allah (ﷺ) described his parents for us: 'His father is tall, with little fat, with a nose as if it were a beak. His mother is a bulky woman with long breasts.'"

[The Hadith till this portion is found in Jami’ al-Tirmizi 2248, Musnad Ahmad 5/40, 5/50, 5/52, Musannaf Ibn Abi Shayba 36815 – However, the one in Tirmizi continues with an added passage as follows]

So Abu Bakrah said: "I heard about a child being born to some Jews in Madina. So al-Zubair b. al-'Awwam and I went until we entered upon his parents. They appeared as the Messenger of Allah (ﷺ) had described them. We said: 'Do you have any children?' They said: 'We remained for thirty years without any children being

born to us, then we bore a boy, having one eye in which there is some defect, providing little use. His eyes sleep but his heart does not sleep.'" He said: "So we were leaving them, when he appeared, glittering in the sunlight in a velvet garment, murmuring something. He uncovered his head and said: 'What were you saying?' We said: 'Did you hear what we were saying?' He said: 'Yes, that my eyes sleep but my heart does not sleep.'" [Jami' al-Tirmizi 2248]

ما أهبط الله عز وجل إلى الأرض منذ خلق آدم إلى أن تقوم الساعة فتنة أعظم من فتنة الدجال، وقد قلت فيه قولا لم يقله أحد من قبلي: إنه آدم جعد ممسوح عين اليسار، على عينه ظفرة غليظة، وإنه يبرئ الأكمه والأبرص ويقول: أنا ربكم فمن قال: ربي الله، فلا فتنة عليه، ومن قال: أنت ربي فقد افتتن يلبث فيكم ما شاء الله، ثم ينزل عيسى ابن مريم مصدقا بمحمد على ملته إماما مهديا وحكما عدلا فيقتل الدجال

There would be no creation (creating more trouble) than the Dajjal right from the creation of Adam to the Last Hour and I am going to tell you a thing which no prophet told his people. He would have a wheatish colour, his left eye would be blind, his eye would have a skin covering and he would cure a person suffering from leprosy and say: 'I am your Lord'. Whoever says: 'My Lord is Allah' would be safe from the trial and whoever says: 'You are my Lord' would have fallen in the trial. He will stay among you for as long as Allah wills. Then Eisa will descend and testify to the Prophet Muhammad and follow his Shariah and be a rightly guided ruler and judge and it would be him who would kill the Dajjal. [Mu'jam al-Kabeer of Tabarani 4580]

الدَّجَّالُ أَحْمَرُ هِجَانٌ، ضَخْمٌ فَيْلَمِيٌّ، كَأَنَّ شَعْرَ رَأْسِهِ أَغْصَانُ شَجَرَةٍ، كَأَنَّ عَيْنَهُ كَوْكَبُ الصُّبْحِ، فَشَبَّهْتُهُ بِعَبْدِ الْعُزَّى بْنِ قَطَنٍ، مِنْ خُزَاعَةَ

The Dajjal is a reddish white man with thick lips and hair like the branches of a tree. His eye will be like a morning star and he resembles Abdul Uzza b. Qatan from the tribe of Khuza'a. [Mu'jam al-Awsat of Tabarani

1648]

عن أمير المؤمنين علي بن أبي طالب عليه السلام، في قصة الدجال، قال: ألا وإن أكثر أتباعه أولاد الزنا، لابسو التيجان، وهم اليهود، عليهم لعنة الله، يأكل ويشرب، له حمار أحمر، طوله ستون خطوة مد بصره، أغور اليمين، وإن ربكم عز وجل ليس بأعور، صمد لا يطعم، فيشمل البلاد البلاء، ويقيم الدجال أربعين يوماً، أو يوم كسنة، والثاني كأقل، فلا تزال تصغر وتقصر حتى تكون آخر أيامه كليلة يوم من أيامكم هذه، يطأ الأرض كلها إلا مكة والمدينة وبيت المقدس

The chief of the believers, Ali b. Abi Talib, said regarding the Dajjal: Beware! Most of those who will follow the Dajjal would be people born out of wedlock and those with 'teejaan' and they are the Jews; may the curse of Allah be upon the followers of the Dajjal. He would eat and drink and with him would be a red mule the length of which would be 60 hand spans and it would travel in one go as far as the eye can see. He would be blind from one eye and your Lord is not one-eyed. He (your Lord) is self-sufficient and does not need to eat food. All lands would be wrapped in troubles. He would stay for forty days where one day would be like a year, another would be lesser and would continue to reduce until it is like your (normal) days. He will travel all over except Makkah, Madina, and Jerusalem. [Aqd al-Dar pg. 338]

يخرج الدجال ومعه سبعون ألفا من الحاكة، على مقدمته أشعر من فيهم يقول: بدو بدو

Ali said: The Dajjal will appear and will have with him seventy thousand stupid people; the most intelligent of them will keep on repeating 'baddoo, baddoo'. [Al-Daylami 5/513/8927]

Baddoo in Arabic means Bedouin; however, in the Persian language (with a somewhat similar word) it means to run, while in the Urdu language (with a somewhat similar word) it means to move forward.

يكون قوم من أمتي يكفرون بالله وبالقرآن وهم لا يشعرون كما كفرت اليهود

والنصارى، يقرون ببعض القدر ويكفرون ببعضه، يقولون: الخير من الله والشر من إبليس، فيقرؤن على ذلك كتاب الله ويكفرون بالقرآن بعد الإيمان والمعرفة، فما تلقى أمتي منهم من العداوة والبغضاء والجدال، أولئك زنادقة هذه الأمة، في زمانهم يكون ظلم السلطان، فيالهم من ظلم وحيف وأثرة، ثم يبعث الله طاعونا فيفني عامتهم، ثم يكون الخسف فما أقل من ينجو منهم، المؤمن يومئذ قليل فرحه، شديد غمه، ثم يكون المسخ فيمسخ الله عامة أولئك قردة وخنازير، ثم يخرج الدجال على أثر ذلك قريبا

From my Ummah (nation), a group will reject Allah and the Qur'an without realizing it similar to how Jews and Christians indulged in kufr (disbelief). Some will affirm predestination and some will deny it saying: 'Good is from Allah and evil is from Iblees (Lucifer)' and will read the Qur'an based on this belief. They will reject the Qur'an after faith and knowledge. My Ummah will find from them enmity, hatred and the Dajjal. They will be the unreligious people of the Ummah and in their times would be the oppression of the rulers. Then Allah will send a punishment to them and their majority will perish. Then there will be sinking into earth from which very few of these people would survive. In this time, happiness of a Muslim would be less and sadness much. Then the faces will be transformed; Allah will transform their ordinary folk into apes and pigs and after them the Dajjal would appear very soon. [Mu'jam al-Kabeer of Tabarani (4/245) and al-Baghawi]

عَنْ أَبِي هُرَيْرَةَ، قَالَ وَعَدَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم غَزْوَةَ الْهِنْدِ فَإِنْ أَدْرَكْتُهَا أُنْفِقْ فِيهَا نَفْسِي وَمَالِي فَإِنْ أُقْتَلْ كُنْتُ مِنْ أَفْضَلِ الشُّهَدَاءِ وَإِنْ أَرْجِعْ فَأَنَا أَبُو هُرَيْرَةَ الْمُحَرَّرُ

It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) promised us that we would invade India. If I live to see that, I will sacrifice myself and my wealth. If I am killed, I will be one of the best of the martyrs, and if I come back, I will be Abu Hurairah al-Muharrar (the one freed from the fire).

[Sunan an-Nasa'i 3173, Nu'aym b. Hammad's Kitab al-

Fitan 1237; also found in Sunan an-Nasa'i 3174 with very slight variation in words]

عَنْ كَعْبٍ، قَالَ: يَبْعَثُ مَلِكٌ فِي بَيْتِ الْمَقْدِسِ جَيْشًا إِلَى الْهِنْدِ فَيَفْتَحُهَا، فَيَطَئُوا أَرْضَ الْهِنْدِ، وَيَأْخُذُوا كُنُوزَهَا، فَيُصَيِّرُهُ ذَلِكَ الْمَلِكُ حِلْيَةً لِبَيْتِ الْمَقْدِسِ، وَيُقْدِمُ عَلَيْهِ ذَلِكَ الْجَيْشُ بِمُلُوكِ الْهِنْدِ مُغَلَّلِينَ، وَيُفْتَحُ لَهُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، وَيَكُونُ مَقَامُهُمْ فِي الْهِنْدِ إِلَى خُرُوجِ الدَّجَّالِ

Ka’b said: A king in Jerusalem would send an army to the land of India to conquer it. They would destroy the land of India and possess its treasures. The king would decorate Jerusalem with those treasures. That army would bring Indian kings to the king (in Jerusalem) and they would conquer what is between the east and west. They would stay in India till the emergence of the Dajjal. [Nu’aym b. Hammad in Kitab al-fitan 1235]

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَذَكَرَ الْهِنْدَ، فَقَالَ: لَيَغْزُوَنَّ الْهِنْدَ لَكُمْ جَيْشٌ، يَفْتَحُ اللَّهُ عَلَيْهِمْ حَتَّى يَأْتُوا بِمُلُوكِهِمْ مُغَلَّلِينَ بِالسَّلَاسِلِ، يَغْفِرُ اللَّهُ ذُنُوبَهُمْ، فَيَنْصَرِفُونَ حِينَ يَنْصَرِفُونَ فَيَجِدُونَ ابْنَ مَرْيَمَ بِالشَّامِ قَالَ أَبُو هُرَيْرَةَ: إِنْ أَنَا أَدْرَكْتُ تِلْكَ الْغَزْوَةَ بِعْتُ كُلَّ طَارِفٍ لِي وَتَالِدٍ وَغَزَوْتُهَا، فَإِذَا فَتَحَ اللَّهُ عَلَيْنَا وَانْصَرَفْنَا فَأَنَا أَبُو هُرَيْرَةَ الْمُحَرَّرُ، يَقْدَمُ الشَّامَ فَيَجِدُ فِيهَا عِيسَى ابْنَ مَرْيَمَ، فَلَأَحْرِصَنَّ أَنْ أَدْنُوَ مِنْهُ فَأُخْبِرُهُ أَنِّي قَدْ صَحِبْتُكَ يَا رَسُولَ اللَّهِ، قَالَ: فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَضَحِكَ، ثُمَّ قَالَ: هَيْهَاتَ هَيْهَاتَ

Abu Hurayrah narrated that the Prophet (ﷺ) mentioned India saying: An army from among you will battle India and Allah will grant them victory until they put their kings in chains. Allah will forgive their sins; they will depart when they depart and when they do so, they will find the son of Maryam in Syria. Abu Hurayrah said: If I find that battle, I will sell all my belongings and fight this war and if Allah gives us conquest and victory, I will be Abu Hurayrah the free, going to Syria to find Eisa b. Maryam there. I will meet him and inform him that I am your companion O Messenger of Allah. He (the Prophet) smiled and said: Very difficult, very difficult. [Nu’aym b. Hammad in Kitab al-fitan 1236]

There are authentic narrations about the conquest of India and

they contradict some prophecies attributed to Naimatullah Shah Wali (discussed in the book as well); however, these weak ones go hand-in-hand with them and relying on those prophecies is actually relying on weak narrations to the detriment of the authentic ones.

> عَنْ أَرْطَاةَ، قَالَ: عَلَى يَدَيْ ذَلِكَ الْخَلِيفَةِ الْيَمَانِيِّ الَّذِي تُفْتَحُ الْقُسْطَنْطِينِيَّةُ وَرُومِيَّةُ عَلَى يَدَيْهِ، يَخْرُجُ الدَّجَّالُ وَفِي زَمَانِهِ يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ، عَلَى يَدَيْهِ تَكُونُ غَزْوَةُ الْهِنْدِ، وَهُوَ مِنْ بَنِي هَاشِمٍ
>
> Arta' said: Upon the hands of the Yemeni caliph, Constantinople and Rome will be conquered. In his time, the Dajjal will emerge and Eisa b. Maryam will descend. Upon his hand would be the battle of India and he is from Banu Hashim (Qureshi) [i.e. the Mahdi]. [Nu'aym b. Hammad in Kitab al-fitan 1238]

In this statement of Arta', the Mahdi is called both Hashemite and Yemeni and both appear contradictory; however, it is possible to reconcile them as well. Moreover, the text of the narration is affirmed by other authentic Hadiths.

> يَغْزُو قَوْمٌ مِنْ أُمَّتِي الْهِنْدَ، يَفْتَحُ اللَّهُ عَلَيْهِمْ حَتَّى يَأْتُوا بِمُلُوكِ الْهِنْدِ مَغْلُولِينَ فِي السَّلَاسِلِ، فَيَغْفِرُ اللَّهُ لَهُمْ ذُنُوبَهُمْ، فَيَنْصَرِفُونَ إِلَى الشَّامِ، فَيَجِدُونَ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ بِالشَّامِ
>
> A nation from my Ummah will fight against India and Allah will grant them victory until they put their kings in chains. Allah will forgive their sins; then they will depart to Syria and will find the son of Maryam in Syria. [Nu'aym b. Hammad in Kitab al-fitan 1239]

> عَنْ أَبِي هُرَيْرَةَ ، قَالَ : يُسَلَّطُ الدَّجَّالُ عَلَى رَجُلٍ مِنَ الْمُسْلِمِينَ فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ ثُمَّ يَقُولُ : أَلَسْتُ بِرَبِّكُمْ ؟ أَلَا تَرَوْنَ أَنِّي أُحْيِي وَأُمِيتُ , وَالرَّجُلُ يُنَادِي : يَا أَهْلَ الْإِسْلَامِ , بَلْ عَدُوُّ اللَّهِ الْكَافِرُ الْخَبِيثُ , إِنَّهُ وَاللَّهِ لَا يُسَلَّطُ عَلَى أَحَدٍ بَعْدِي , قَالُوا : وَكُنَّا نَمُرُّ مَعَ أَبِي هُرَيْرَةَ عَلَى مُعَلِّمِ الْكِتَابِ فَيَقُولُ : يَا مُعَلِّمَ الْكِتَابِ , اجْمَعْ لِي غِلْمَانَكَ ; فَيَجْمَعُهُمْ فَيَقُولُ : قُلْ لَهُمْ : فَلْيُنْصِتُوا , أَيْ بَنِي أَخِي افْهَمُوا مَا أَقُولُ لَكُمْ , أَمَا يُدْرِكَنَّ أَحَدٌ مِنْكُمْ عِيسَى ابْنَ مَرْيَمَ فَإِنَّهُ شَابٌّ وَضِيءٌ أَحْمَرُ فَلْيَقْرَأْ عَلَيْهِ مِنْ أَبِي هُرَيْرَةَ السَّلَامَ , فَلَا يَمُرُّ عَلَى مُعَلِّمِ كِتَابٍ إِلَّا قَالَ لِغِلْمَانِهِ مِثْلَ ذَلِكَ
>
> Abu Hurayra said: The Dajjal will overcome a man from

the Muslims and kill him and bring him back to life and say: ‘Am I not your Lord’? Did you not see that I give life and death? The man will call out: ‘O people of Islam! In fact the enemy of Allah is a filthy disbeliever’. And by Allah, he (the Dajjal) will not be able to overcome anyone after that. Abu Hurayra asked the people to gather their children and said: Any son of my brother should understand what I am saying to you now. If anyone of you finds (or meets) Eisa b. Maryam, who is a reddish-white young man, then convey my Salam to him. Abu Hurayra did not let a lesson go by without giving such an instruction. [Musannaf Ibn Abi Shayba 36856]

عَنْ أَبِي هُرَيْرَةَ ، قَالَ : إِنَّ الْمَسَاجِدَ لَتُجَدِّدُ لِخُرُوجِ الْمَسِيحِ وَإِنَّهُ سَيَخْرُجُ فَيَكْسِرُ الصَّلِيبَ , وَيَقْتُلُ الْخِنْزِيرَ , وَيُؤْمِنُ بِهِ مَنْ أَدْرَكَهُ , فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيُقْرِئْهُ مِنِّي السَّلَامَ , ثُمَّ الْتَفَتَ إِلَيَّ فَقَالَ : يَا ابْنَ أَخِي , إِنِّي أَرَاكَ مِنْ أَحْدَثِ الْقَوْمِ , فَإِنْ أَدْرَكْتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ

Abu Hurayra said: The mosques should renew the emergence of the Messiah; he will descend and break the cross, and kill the pig. Whoever sees him will believe in him and if anyone of you meets him, convey my Salam to him. Then he (Abu Hurayra) turned to me (the narrator) and said: O nephew, I see you from the latest people, if you find his era, convey my Salam. [Musannaf Ibn Abi Shayba 36831]

يقتل الدجال دون باب لد سبع عشرة ذراعا

The Dajjal will be killed at the gate of Ludd (Lod) around 17 meters away. [Ibn Asakir]

عَنْ رِبْعِيِّ بْنِ حِرَاشٍ ، قَالَ : سَمِعْتُ حُذَيْفَةَ ، يَقُولُ: لَوْ خَرَجَ الدَّجَّالُ لَآمَنَ بِهِ قَوْمٌ فِي قُبُورِهِمْ

Huzayfah said: If the Dajjal emerges, some people (or nation) from their graves would believe in him. [Musannaf Ibn Abi Shayba 36826 and 36954]

الدجال فيلمانيا أقمر هجانا، إحدى عينيه قائمة كأنها كوكب دري، كأن شعرات رأسه أغصان شجرة، ورأيت عيسى شابا أبيض جعد الرأس حديد البصر مبطن الخلق، ورأيت موسى أشحم آدم كثير الشعر شديد الخلق، ونظرت إلى إبراهيم فلا أنظر إلى أرب منه إلا نظرت إليه مني كأنه صاحبكم، فقال جبريل: سلم على مالك، فسلمت عليه

The Dajjal is of heavy built (but not fat) and of fair white color. He would have one working eye like a shining star and the hair on his head would be like branches of a tree (very curly). I saw Eisa and he is a fair white coloured young man; the hairs on his head are wavy, has sharp eyes, and light weight. I saw Musa as tall and slim, darker shade of brown in colour with lots of hair (on his head) and heavy built. I saw Ibrahim and from what I saw, I found his body to resemble mine. Jibreel then said to me: ‘Give your greetings (Salam) to Maalik (the gatekeeper of hell)’ and so I greeted him.

[Narrated by Imam Ahmad; also found in Musnad Abu Ya’la Mousuli 2720, and Ibn Qudama al-Maqdisi in Akhbar al-Dajjal 51 – One of the narrators is unknown and hence the Hadith is weak; however, other Hadiths support the text of this Hadith]

إن الدجال خارج ، وهو أعور عين الشمال ، عليها ظفرة غليظة ، وإنه يبرئ الأكمه والأبرص ويحيي الموتى ، ويقول للناس : أنا ربكم . فمن قال : أنت ربي . فقد فتن ، ومن قال : ربي الله . حتى يموت ، فقد عصم من فتنته ، ولا فتنة بعده عليه ولا عذاب ، فيلبث في الأرض ما شاء الله ، ثم يجيء عيسى ابن مريم من قبل المغرب ، مصدقا بمحمد صلى الله عليه وسلم وعلى ملته ، فيقتل الدجال ، ثم إنما هو قيام الساعة

Indeed, the Dajjal is 'Aawar (one-eyed) from the left eye; upon it is coarse skin that covers it. He will heal the one who is born blind and the leper, and he will bring life to the dead. And he will say: 'I am your Lord'. Whoever seeks protection in Allah and then says: 'My Lord is Allah,' and then continues to refuse until he dies, then there is neither punishment upon him nor fitna (trial) and whoever says: 'You are my Lord,' then he will have been put to trial. He will remain on earth for a period

that Allah wills for him to remain. Then Eisa will come from the East, confirming Muhammad upon his creed and Shariah. Then he will kill the Dajjal."

[Musnad Ahmad 19637, Mu'jam al-Kabeer of Tabarani 6919, and Ibn Qudama al-Maqdisi in Akhbar al-Dajjal 63, 66 – the chain is weak; however, other Hadiths affirm the text of this Hadith]

أحذركم الدجالين الثلاثة، قيل: يا رسول الله! قد أخبرتنا عن الدجال الأعور وعن أكذب الكذابين فمن الثالث؟ قال: رجل يخرج من قوم أولهم مثبور، وآخرهم مثبور عليهم اللعنة دائبة في فتنة يقال لها الخارقة وهو الدجال الأكلس، يأكل عباد الله، قال محمد: وهو أبعد الناس من شيبة

I caution you of three dajjals. It was said to the Prophet (ﷺ): You have informed us of the one-eyed Dajjal and the greatest of all liars; who is the third? He (the Prophet) said: A person would come from a nation whose earlier and latest ones would have perished and upon whom the continuing curse of fitna would remain known as khaariqah and he is the Dajjal of al-aklas (eating) and he would eat the people of God (a cannibal). He is the most distinct in his whiteness (of hair). [Ibn Khuzayma, Mustadrak 'ala al-Saheehayn lil Hakim 8565 and 8611, Mu'jam al-Kabeer of Tabarani 12/362]

الدجال تلده أمه وهي منبوذة في قبرها، فإذا ولدته حملت النساء بالخطائين

The mother of the Dajjal would give birth to him when she would be put in her grave. When she would have delivered him, women will lift him up with both legs. [Mu'jam al-Awsat of Tabarani 5122]

طعام المؤمنين في زمن الدجال طعام الملائكة: التسبيح والتقديس، فمن كان منطقه يومئذ التسبيح والتقديس أذهب الله تعالى عنه الجوع

The food of the people in the time of the Dajjal would be (like) the food of the angels: Tasbeeh and Taqdees. Whoever's speech on that is Tasbeeh and Taqdees, Allah

would end his hunger with that. [Hakim]

يخرج الدجال من يهودية أصبهان حتى يأتي الكوفة فيلحقه قوم من المدينة وقوم من الطور وقوم من ذي يمن وقوم من قزوين، قيل يا رسول الله! وما قزوين؟ قال: قوم يكونون بآخره يخرجون من الدنيا زهدا فيها، يرد الله بهم قوما من الكفر إلى الإيمان

The Dajjal will come out from among the Jews of Isfahan until he (eventually) comes to Kufa and with him will be a nation from Madina, Tur, Yemen, and Qazween joining him. Someone asked: O Messenger of Allah! Which nation is Qazween? The Prophet replied: At the end of it would be a nation that will forsake the world. Through them, Allah will turn one nation from disbelief to belief. [Al-Khateeb fi fadail qazween wa al-Rafi']

The area of Qazween, or Qazwin, also known as the Caspian Sea, is near the former Persian Empire. This narration states that these people will be known to forsake the world and through them, Allah will turn one nation from disbelief to belief; however, these people themselves would turn to disbelief and follow the Dajjal. The initial Sufis that came to India from the Persian area converted large amounts of people to Islam; however, in our times (their latter ones) have turned to extreme and weird un-Islamic ways ranging from extreme innovations to grave polytheism.

يخرج الأعور الدجال من يهودية أصبهان لم تخلق له عين، والأخرى كأنها كوكب ممزوجة من دم، يشوي في الشمس شيئا، يتناول الطير من الجولة ثلاث صيحات يسمعها أهل المشرق والمغرب، له حمار ما بين عرض أذنيه أربعون باعا، يطأ كل منهل في كل سبعة أيام، يسير معه جبلان، أحدهما فيه أشجار وثمار وماء، وأحدهما فيه دخان ونار، يقول: هذه الجنة وهذه النار

The one-eyed liar would come out from the Jews of Isfahan. He would be missing an eye by birth and the other would be like a bright star and red like blood. He will make something under the sun and birds will chirp thrice which the people of the east and the west be able to hear. He will have a mule with the distance between

its ears equal to somewhere around 36 meters. Every week he would reach a different place and with him two mountains would move with one inclusive of trees, fruits, and water and the other composed of smoke and fire. He will say: ‘This is paradise and this is hell’.

[Ibn Asakir 4/528. Also found in al-Mustadrak ala al-Sahihain of al-Hakim Nishapuri]

سَتَكُونُ هِجْرَةٌ بَعْدَ هِجْرَةٍ، فَخِيَارُ أَهْلِ الْأَرْضِ إِلَى مُهَاجَرِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، يَبْقَى فِيهَا شِرَارُ أَهْلِهَا، تَلْفِظُهُمُ الْأَرْضُ، وَتَقْذَرُهُمْ نَفْسُ اللَّهِ، فَيَبْعَثُ اللَّهُ عَلَيْهِمْ نَارًا تَحْشُرُهُمْ مَعَ الْقِرَدَةِ وَالْخَنَازِيرِ، تَقِيلُ إِذَا قَالُوا، وَتَرُوحُ إِذَا رَاحُوا، وَتَأْكُلُ مَنْ تَخَلَّفَ، وَيُنْشَرُ قَوْمٌ بِالْمَشْرِقِ، كُلَّمَا يَنْشَأُ قَرْنٌ قُطِعَ قَرْنٌ، يَخْرُجُ فِي عِرَاضِهِمُ الدَّجَّالُ

There will be Hijra (migration) after the Hijra. The better ones among the people of earth would be those who will migrate to (the place of) Ibrahim (عليه السلام); the evil ones will remain and the earth will swallow them. The creation of Allah will hate them; Allah will send a fire to them and their resurrection will be with monkeys and pigs. When they would be taking the day time nap, whoever remains behind will be consumed by it. People will spread to the east and when the second group will be born, it will end. In their place, the Dajjal will emerge. [Mu’jam al-Awsat of Tabarani 6791]

اقْتِرَابُ الزَّمَانِ أَنْ يَكُونَ السَّنَةُ كَالشَّهْرِ، وَالشَّهْرُ كَالْجُمُعَةِ، وَالْجُمُعَةُ كَالْيَوْمِ، وَالْيَوْمُ كَالسَّاعَةِ، وَالسَّاعَةُ كَضَرْمَةِ نَارٍ، وَلَيَنَامَنَّ أَحَدُكُمْ وَأَجَلُهُ بَيْنَ عَيْنَيْهِ

In the end times, a year will be like a month, a month like a week, a week like a day, a day like an hour and an hour like a spark in a fire as if one of you rests and his eyes sleep for a while. [Mu’jam al-Awsat of Tabarani 8904]

إني خاتم ألف نبي أو أكثر، وما بعث الله نبيا يتبع إلا وحذر أمته منه، وإني قد بين لي فيه ما لم يبين لأحد منهم، وإنه أعور، وإن ربكم ليس بأعور، وعينه اليمنى عوراء جاحظة لا تخفى كأنها نخامة في حائط مجصص، وعينه اليسرى كأنها كوكب دري، معه من كل لسان، ومعه صورة الجنة خضراء يجري فيها الماء،

وصورة النار سوداء تدخن

Abu Sa'eed related that the Messenger of Allah (ﷺ) said, "I am indeed the Seal of 1,000 or more (prophets). No followed prophet was sent except that he warned his nation about the Dajjal, and a matter has indeed been made clear to me, which has not hitherto been made clear to anyone. He is one-eyed and indeed your Lord is not one-eyed. It is his right eye that is defected; it is not concealed but rather protrudes abnormally, as if it is phlegm on a plastered wall. And his left eye is like a glistening star. With him is every language and with him is a picture of Paradise, with greenery; and in it water flows; and (with him is) a picture of the Fire, black and giving off smoke." [Musnad Ahmad 11542]

أَنَا أَخْتِمُ أَلْفَ نَبِيٍّ أَوْ أَكْثَرَ ، وَأَنَّهُ لَيْسَ مِنْ نَبِيٍّ بُعِثَ إِلَى قَوْمٍ إِلَّا يُنْذِرُ قَوْمَهُ الدَّجَّالَ ,
وَإِنَّهُ قَدْ بُيِّنَ لِي مَا لَمْ يُبَيَّنْ لِأَحَدٍ , وَإِنَّهُ أَعْوَرُ , وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ

I am indeed the Seal of 1,000 or more (prophets). No followed prophet was sent except that he warned his nation about the Dajjal, and a matter has indeed been made clear to me, which has not hitherto been made clear to anyone. He is one-eyed and indeed your Lord is not one-eyed. [Musannaf Ibn Abi Shayba 36789]

أَنَا أَخْتِمُ أَلْفَ نَبِيٍّ أَوْ أَكْثَرَ , مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَى قَوْمِهِ إِلَّا حَذَّرَهُمُ الدَّجَّالَ , وَإِنَّهُ
قَدْ بُيِّنَ لِي مَا لَمْ يُبَيَّنْ لِأَحَدٍ قَبْلِي , إِنَّهُ أَعْوَرُ وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ , وَإِنَّهُ أَعْوَرُ عَيْنِ
الْيُمْنَى , لَا حَدَقَةَ لَهُ , جَاحِظَةٌ ; وَالْأُخْرَى كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ , وَإِنَّهُ يَتْبَعُهُ مِنْ كُلِّ قَوْمٍ
يَدْعُونَهُ بِلِسَانِهِمْ إِلَهًا

I am the last of 1,000 or more prophets. No followed prophet was sent except that he warned his nation about the Dajjal, and a matter has indeed been made clear to me, which has not hitherto been made clear to anyone. He is one-eyed and indeed Allah is not one-eyed. He is blind from the left eye; do not miss it, it is protruding and the other one is like a glistening star. He will have followers from every nation and he will call to

them in their languages. [Musannaf Ibn Abi Shayba 36799]

لِكُلِّ أُمَّةٍ مَجُوسٌ وَمَجُوسُ هَذِهِ الأُمَّةِ الَّذِينَ يَقُولُونَ لاَ قَدَرَ مَنْ مَاتَ مِنْهُمْ فَلاَ تَشْهَدُوا جَنَازَتَهُ وَمَنْ مَرِضَ مِنْهُمْ فَلاَ تَعُودُوهُمْ وَهُمْ شِيعَةُ الدَّجَّالِ وَحَقٌّ عَلَى اللَّهِ أَنْ يُلْحِقَهُمْ بِالدَّجَّالِ

Every people have the Magians, and the Magians of this community are those who declare that there is no predestination by Allah. If any one of them dies, do not attend his funeral, and if any one of them is ill, do not pay a sick visit to him. They are the group of the Dajjal and Allah will surely join them with the Dajjal. [Sunan Abi Dawud 4692]

لِكُلِّ أُمَّةٍ مَجُوسٌ، وَلِكُلِّ أُمَّةٍ نَصَارَى، وَلِكُلِّ أُمَّةٍ يَهُودٌ، وَإِنَّ مَجُوسَ أُمَّتِي الْقَدَرِيَّةُ، وَنَصَارَاهُمُ الْخَشَبِيَّةُ، وَيَهُودُهُمُ الْمُرْجِئَةُ

Every nation has its own Magians, its own Christians and its own Jews; the Magians of this Ummah are the Qadariyyah, the Christians are Khashabiyyah (Shias) and Jews are Murjiah. [Mu'jam al-Awsat of Tabarani 9223]

عَنْ قَيْسٍ ، قَالَ أُخْبِرْتُ أَنَّ السَّاعَةَ لَا تَقُومُ حَتَّى تَقُولَ الْحَجَرُ وَالشَّجَرُ : يَا مُؤْمِنُ , هَذَا يَهُودِيٌّ , هَذَا نَصْرَانِيٌّ , فَاقْتُلْهُ

Narrated Qais: The hour would not be established until the stones and the trees say: 'O faithful believer! This is a Jew, this is a Christian; so kill him'. [Musannaf Ibn Abi Shayba 36890]

عَنِ الْحَسَنِ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الدَّجَّالُ يَخُوضُ الْبِحَارَ إِلَى رُكْبَتَيْهِ , وَيَتَنَاوَلُ السَّحَابَ , وَيَسْبِقُ الشَّمْسَ إِلَى مَغْرِبِهَا , وَفِي جَبْهَتِهِ قَرْنٌ يَخْرُصُ مِنْهُ الْحَيَّاتُ , وَقَدْ صُوِّرَ فِي جَسَدِهِ السِّلَاحُ كُلُّهُ , حَتَّى ذَكَرَ السَّيْفَ وَالرُّمْحَ وَالدَّرَقَ , قَالَ : قُلْتُ : وَمَا الدَّرَقُ ؟ قَالَ : التُّرْسُ

Hassan said that the Messenger of Allah said: The Dajjal walks with the sea reaching to his knees and he consumes the clouds. He brings the sun out from the west and on his forehead is a horn that cuts the

serpents. In his body is the image of all the weapons including the sword, the spear, and the darq. I said to him: What is the darq? He replied: The shield. [Musannaf Ibn Abi Shayba 36849]

عَنْ عَبْدِ اللَّهِ ، قَالَ : يَخْرُجُ الدَّجَّالُ فَيَمْكُثُ فِي الْأَرْضِ أَرْبَعِينَ صَبَاحًا يَبْلُغُ مِنْهَا كُلَّ مَنْهَلٍ ; الْيَوْمُ مِنْهَا كَالْجُمُعَةِ , وَالْجُمُعَةُ كَالشَّهْرِ وَالشَّهْرُ كَالسَّنَةِ , ثُمَّ قَالَ : كَيْفَ أَنْتُمْ وَقَوْمٌ فِي صِيحٍ وَأَنْتُمْ فِي رِيحٍ , وَهُمْ شِبَاعٌ وَأَنْتُمْ جِيَاعٌ , وَهُمْ رِوَاءٌ وَأَنْتُمْ ظِمَاءٌ

Abdullah said: The Dajjal will emerge and roam the earth for forty mornings and reach every destination. A day (then) is like a week, a week like a month, a month like a year. How will you be and the nation in Seeh (commotion) and you in Reeh (fragrance), they are satisfied while you are hungry, they are oppressors and you are oppressed? [Musannaf Ibn Abi Shayba 36850]

كيف بكم إذا ابتليتم بعبد قد سخرت له أنهار الأرض وثمارها، فمن اتبعه أطعمه وأكفره، ومن عصاه حرمه وعنه؟؟، إن الله تعالى يعصم المؤمنين يومئذ بما عصم به الملائكة من التسبيح، إن بين عينيه (كافر) يقرؤه كل مؤمن كاتب وغير كاتب

How will your condition be when you are tested through a person for whom the water streams and fruits on the earth would be opened? Whoever obeys him will be turned a disbeliever by him and whoever disobeys/rejects him, he (the Dajjal) would deprive him (of his supposed blessings) and cause him suffering. At that time, Allah would assist the believers through which He protects the angels i.e. with Subhan Allah (zikr of Allah). On his forehead would be written 'kafir' which every literate and unlettered faithful believer would read. [Tabarani fi al-Kabeer, al-Mustadrak ala al-Sahihain of al-Hakim Nishapuri 511/4]

الْفَضْلُ بْنُ دُكَيْنٍ قَالَ حَدَّثَنَا ثَعْلَبَةُ بْنُ عَبَّادٍ الْعَبْدِيُّ ، مِنْ أَهْلِ الْبَصْرَةِ أَنَّهُ شَهِدَ يَوْمًا خُطْبَةً لِسَمُرَةَ بْنِ جُنْدُبٍ , فَذَكَرَ فِي خُطْبَتِهِ حَدِيثًا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : وَاللَّهِ لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ ثَلَاثُونَ كَذَّابًا آخِرُهُمُ الْأَعْوَرُ الدَّجَّالُ مَمْسُوحُ الْعَيْنِ الْيُسْرَى كَأَنَّهَا عَيْنُ أَبِي تَحْيَى أَوْ يَحْيَى لِشَيْخٍ مِنَ الْأَنْصَارِ , وَإِنَّهُ مَتَى يَخْرُجُ فَإِنَّهُ يَزْعُمُ أَنَّهُ اللَّهُ , فَمَنْ آمَنَ بِهِ وَصَدَّقَهُ وَاتَّبَعَهُ فَلَيْسَ يَنْفَعُهُ صَالِحٌ مِنْ عَمَلٍ لَهُ سَلَفَ وَمَنْ كَفَرَ بِهِ وَكَذَّبَهُ فَلَيْسَ يُعَاقَبُ بِشَيْءٍ مِنْ عَمَلِهِ سَلَفَ

, وَإِنَّهُ سَيَظْهَرُ عَلَى الْأَرْضِ كُلِّهَا إِلَّا الْحَرَمَ وَبَيْتَ الْمَقْدِسِ ; وَإِنَّهُ يَحْصُرُ الْمُؤْمِنِينَ فِي بَيْتِ الْمَقْدِسِ , قَالَ : فَيَهْزِمُهُ اللَّهُ وَجُنُودَهُ حَتَّى إِنَّ جِذْمَ الْحَائِطِ وَأَصْلَ الشَّجَرَةِ يُنَادِي : يَا مُؤْمِنُ , هَذَا كَافِرٌ يَسْتَتِرُ بِهِ , تَعَالَ اقْتُلْهُ , قَالَ : وَلَنْ يَكُونَ ذَاكَ كَذَاكَ حَتَّى تَرَوْنَ أُمُورًا يَتَفَاجُّ شَأْنُهَا فِي أَنْفُسِكُمْ , تَسَاءَلُونَ بَيْنَكُمْ : هَلْ كَانَ نَبِيُّكُمْ ذَكَرَ لَكُمْ مِنْهَا ذِكْرًا , وَحَتَّى تَزُولَ جِبَالٌ عَنْ مَرَاتِبِهَا , ثُمَّ عَلَى إِثْرِ ذَلِكَ الْقَبْضُ وَأَشَارَ بِيَدِهِ , قَالَ : ثُمَّ شَهِدَتْ لَهُ خُطْبَةً أُخْرَى , قَالَ : فَذَكَرَ هَذَا الْحَدِيثَ مَا قَدَّمَ كَلِمَةً وَلَا أَخَّرَهَا

Samarah b. Jundub gave a sermon with a Hadith of the Prophet (ﷺ) stating: By Allah! The hour will not come until 30 liars appear the last of whom would be the one-eyed Dajjal with left eye effaced with an eye like Abi Tahya or Yahya, the Sheikh from the Ansar. When he comes out, he will claim that he is Allah; whoever believes in him, affirms his claim and follows him then his past good deeds will not benefit and whoever disbelieves in him and rejects him then his past bad deeds will not harm him. He will appear on all of the earth except the Haram and the sacred house (Jerusalem). He will confine the faithful believers in Jerusalem; Allah will defeat him and his army until the root of the wall and the root of a tree proclaims: O faithful believers, this is a disbeliever hiding here, come and kill him. It will not be this way until you see things that are surprising to you and you will ask yourselves: ‘did your Prophet mention such a thing’, until the mountains are gone from their roots, and then the arrest (of souls) and he (Samarah) pointed to this with his hand. The narrator then said: I saw him (Samarah) in another sermon and he mentioned this Hadith without changing a single word or its ending. [Musannaf Ibn Abi Shayba 36847]

بَادِرُوا بِالأَعْمَالِ سَبْعًا هَلْ تَنْظُرُونَ إِلاَّ فَقْرًا مُنْسِيًا أَوْ غِنًى مُطْغِيًا أَوْ مَرَضًا مُفْسِدًا أَوْ هَرَمًا مُفَنِّدًا أَوْ مَوْتًا مُجْهِزًا أَوِ الدَّجَّالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ أَوِ السَّاعَةَ فَالسَّاعَةُ أَدْهَى وَأَمَرُّ

Race to do works against seven. Are you waiting but for overwhelming poverty, or distracting richness, or debilitating illness, or babbling senility, or sudden

death, or the Dajjal, so that hidden evil is what is awaited, or the Hour? The Hour is more calamitous and more bitter. [Jami' al-Tirmizi 2306]

ثَلاَثَةٌ مِنْ أَصْلِ الإِيمَانِ : الْكَفُّ عَمَّنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ وَلاَ تُكَفِّرْهُ بِذَنْبٍ وَلاَ تُخْرِجْهُ مِنَ الإِسْلاَمِ بِعَمَلٍ، وَالْجِهَادُ مَاضٍ مُنْذُ بَعَثَنِيَ اللَّهُ إِلَى أَنْ يُقَاتِلَ آخِرُ أُمَّتِي الدَّجَّالَ لاَ يُبْطِلُهُ جَوْرُ جَائِرٍ وَلاَ عَدْلُ عَادِلٍ، وَالإِيمَانُ بِالأَقْدَارِ

Three things are the roots of faith: to refrain from (killing) a person who utters, "There is no god but Allah" and not to declare him unbeliever whatever sin he commits, and not to excommunicate him from Islam for his any action; and jihad will be performed continuously since the day Allah sent me as a prophet until the day the last member of my community will fight with the Dajjal. The tyranny of any tyrant and the justice of any just (ruler) will not invalidate it. One must have faith in Divine decree. [Sunan Abi Dawud 2532]

سيدرك رجلان من أمتي عيسى ابن مريم ويشهدان قتال الدجال

Two people from my Ummah will be with Eisa b. Maryam and be witness to the killing of the Dajjal.

[Al-Mustadrak ala al-Sahihain of al-Hakim Nishapuri 544/4, al-Daylami 202/2; also quoted by Ibn Khuzaimah]

سَيُدْرِكُ رِجَالٌ مَنْ أُمَّتِي عِيسَى ابْنَ مَرْيَمَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ، وَيَشْهَدُونَ قِتَالَ الدَّجَّالَ

Men from my Ummah will be with Eisa b. Maryam and be witness to the killing of the Dajjal. [Mustadrak 'ala al-Saheehayn lil Hakim 8634]

Although the chain of narrators for the above Hadith is weak, there is nothing that contradicts authentic Hadiths and the killing of the Dajjal may be witnessed by Muslims (and perhaps non-Muslims as well).

إنما خروج ابن صياد لغضبة يغضبها

Emergence of Ibn Sayyad would be because of something that will make him very angry. [Tabarani in al-Kabir 336:195/23 and 373:211/23]

عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا وَقَدْ أَنْذَرَ قَوْمَهُ الدَّجَّالَ، وَإِنِّي أُنْذِرُكُمُوهُ»، قَالَ: فَوَصَفَهُ لَنَا، وَقَالَ: «لَعَلَّهُ أَنْ يُدْرِكَهُ بَعْضُ مَنْ رَآنِي، أَوْ سَمِعَ كَلَامِي»، قَالُوا: يَا رَسُولَ اللَّهِ، قُلُوبُنَا يَوْمَئِذٍ مِثْلُهَا الْيَوْمَ؟ فَقَالَ: أَوْ خَيْرٌ

Abu Ubaidah said that the Messenger of Allah (ﷺ) said: 'There was not a prophet before me but warned his people about the Dajjal'. He described him for us and said: 'Perhaps some of those who see me or hear my words will understand it'. We said: 'O Messenger of Allah!' How will our hearts be that day'? He said: 'Or better'. [Sahih Ibn Hibban 6778]

لتقاتلن المشركين حتى يقاتل بقيتكم الدجال على نهر الأردن، أنتم شرقيه وهم غربيه - قال الرواي: ولا أدري أين الأردن يومئذ

You will surely fight the pagans until your remaining people will fight the Dajjal at the River Jordan; you will be on the eastern side and they will be on its western side. The narrator said: I do not know where Jordan was on that day.

[Related by al-Tabarani in Musnad al-Shamiyyeen pg. 123, Kashf al-Astaar 'an Zawaaid al-Bazzar 3387, Tabaqat Ibn Sa'd 7/422, Ibn Abi Khayshama's takikh 2/206, Ibn Abi Asim in al-Ahaad 265/2, Ahmad al-Baghdadi in afraad wal gharaaib 6/256/1, Ibn Mundah in al-Ma'rifah 2/201/2. Narrated by al-Daylami in Musnad al-Firdaws 4/186 with a different chain which is weakened by the Hadith scholars unanimously]

The narration in al-Bazzar has an addition: I do not

know where Jordan was on that day on earth (وَمَا أَدْرِي، أَيْنَ الأُرْدُنُّ يَوْمَئِذٍ مِنَ الأَرْضِ).

The narration in al-Bazzar is contested over its authenticity while the one from Tabarani is declared weak. Ibn Hajr al-Haythami and Sheikh Muhammad Mustafa al-A'zami state that the narrators in the chain in Musnad al-Bazzar are reliable; however, Sheikh al-Albani believes that a narrator disputed over is Muhammad b. Aabaan who al-A'zami and al-Haythami consider to be Muhammad b. Aabaan b. Wazir al-Balkhi (who is reliable) while Sheikh al-Albani considers him to be Muhammad b. Aabaan al-Qarshi (who is weak).


It is pertinent to note that in our times, River Jordan (i.e. the Sea of Galilee or Lake Tiberius) is in a tense area where the Muslims are to the east of it while the Jews to the west of it. However, the Hadith does not mention the Jews but mentions the pagans (mushrikeen) and in Islamic terminology, even if the people of the book (the Jews and the Christians) indulge in polytheism, they are not specifically labeled by this name and the mushrikeen are the idol worshippers. In our times, they are the Hindus and this battle may be related to the battle for Hind (India). The Hadith does not mention that the believers would fight the idol worshippers at the River Jordan but says that the believers would fight them and another group of believers would fight the Dajjal at the River Jordan. This Hadith seems to indicate the timing of the war against India which appears to begin in or around the time of the Dajjal. Alternatively, if the idol worshippers are actually fought at the River Jordan, then we would not be surprised because in our times, we see that the enemies of Muslims to the west of the river and idol

worshippers in Hind are very good friends and have military and civil treaties with each other and so if they come to Jordan area to fight alongside them against the Muslims, it would not be a surprise.

عن سفينة مولى رسول الله صلى الله عليه وسلم قال خطبنا رسول الله صلى
الله عليه وسلم فقال ألا إنه لم يكن نبي قبلي إلا قد حذر الدجال أمته هو أعور
عينه اليسرى بعينه اليمنى ظفرة غليظة مكتوب بين عينيه كافر يخرج معه
واديان أحدهما جنة والآخر نار فناره جنة وجنته نار معه ملكان من الملائكة
يشبهان نبيين من الأنبياء لو شئت سميتهما بأسمائهما وأسماء آبائهما واحد
منهما عن يمينه والآخر عن شماله وذلك فتنة فيقول الدجال ألست بربكم ألست
أحي وأميت فيقول له أحد الملكين كذبت ما يسمعه أحد من الناس إلا صاحبه
فيقول له صدقت فيسمعه الناس فيظنون إنما يصدق الدجال وذلك فتنة ثم يسير
حتى يأتي المدينة فلا يؤذن له فيها فيقول هذه قرية ذلك الرجل ثم يسير حتى
يأتي الشام فيهلكه الله عز وجل عند عقبة أفيق

Safinah, a freed slave of the Messenger of Allah (ﷺ), said, "The Messenger of Allah (ﷺ) gave us a sermon and said, 'Lo! Verily, there was no prophet before me except that he warned his nation about the Dajjal; he is 'Aawar (one-eyed) from the right eye. On his right eye is coarse skin, and written between his eyes is kafir (disbeliever). Two valleys will come out with him; one of them is his paradise and the other is his fire: in reality, his fire is paradise and his paradise is fire. With him are two angels who resemble two Prophets; had I wished to give their names (i.e. of the two Prophets) and the names of their fathers, I would have done so. One of them is on his right, and the other is on his left, and that is Fitnah (trial). The Dajjal will say: 'Am I not your Lord? Do I not give life and cause death?' One of the two angels will say: 'You have lied.' But none of the people will hear him; only his companion (the other angel) hears him, and he will respond: 'You have spoken the truth.' The people will hear him and think that he is approving of and confirming the Dajjal — and that is Fitnah (trial). He will continue moving until he tries to enter Madina, but permission to enter it will not be given to him. He will say: 'This is the village of that man.' Then he will

continue to travel until he reaches Shaam (greater Syria), and Allah will destroy him at 'Aqabah Afeeq."'

[Musnad Ahmad 21368. The Hadith is repeated in Musannaf Ibn Abi Shayba 36813, and Kitab al-Fitan 36777 with a slight variation]

Imam Ahmad alone related it; its chain is not problematic but the text has strangeness and oddness in it. The parts corroborated by other Hadiths are authentic while the additional parts that speak of two angels by the Dajjal's side and his destruction at Aqabah Afeeq are shaaz (شاذ) i.e. irregular and odd. A shaaz Hadith (usually written as shadh or shadhdh) is one which is reported by a trustworthy person but goes against the narration of a person more reliable than him.

إن يخرج وأنا فيكم فأنا حجيجه، وإن يخرج ولست فيكم فكل امرئ حجيج نفسه، والله خليفتي على كل مسلم، ألا! إنه مطموس العين كأنها عين عبد العزى بن قطن الخزاعي، ألا! وإنه مكتوب بين عينيه (كافر) يقرؤه كل مسلم، فمن لقيه منكم فليقرأ عليه بفاتحة الكهف، ألا! وإني رأيته خرج من خلة بين الشام والعراق فعاث يمينا وعاث شمالا، يا عباد الله! اثبتوا - ثلاثا، قيل: يا رسول الله صلى الله عليه وسلم! ما لبثه في الأرض؟ قال: أربعون يوما يوم منها كسنة ويوم كجمعة وسائرها كأيامكم هذا، قالوا: يا رسول الله! فكيف نصنع بالصلاة يومئذ صلاة يوم أو نقدر؟ قال: بل تقدروا

If the Dajjal comes out in my presence, I will deal with him on your behalf and if he comes out when I am not among you, then it is each man for himself and Allah will take care of everyone on my behalf. Beware! His one eye is blind and is as if the eye of Abdul Uzza b. Qattan al-Khuza'i. Beware! Between his eyes is written kafir which every Muslim would be able to read. Whoever of you meets him, recite the beginning verses of Surah al-Kahf. Beware! I have seen him and he came/comes out between Iraq and Shaam (Syria) and moves around from place to place. O worshipers of Allah! Stay firm (and he said it thrice). Someone asked: How long will he stay on earth? He said: 40 days with a day like a year, a day like a

week, and the remaining days like your days. Someone asked: O Messenger of Allah! How do we offer Salah on that day; as a day or by estimate? He replied: Calculate. [Tabarani, Ibn Asakir]

The Hadith has a slight oddity; a day like a month has not been mentioned. The rest of the Hadith is affirmed by other authentic ones.

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ الأَشْعَرِيَّةِ ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بَيْنَ أَظْهَرِ أَصْحَابِهِ ، وَهُوَ يَقُولُ : " إِنِّي أُحَذِّرُكُمُ الْمَسِيحَ وَأُنْذِرُكُمُوهُ ، وَكُلُّ نَبِيٍّ قَدْ أَنْذَرَهُ قَوْمَهُ ، وَإِنَّهُ فِيكُمْ أَيَّتُهَا الأُمَّةُ ، وَإِنِّي أُجَلِّيهِ بِصِفَةٍ لَمْ يُجَلِّهَا أَحَدٌ مِنَ الأَنْبِيَاءِ قَبْلِي ، يَكُونُ قَبْلَ خُرُوجِهِ سِنِينَ خَمْسٍ جَدْبَةٌ حَتَّى يَهْلِكُ فِيهَا كُلُّ ذَاتِ حَافِرٍ " ، فَنَادَاهُ رَجُلٌ : يَا رَسُولَ اللَّهِ ، مَا يُجْزِئُ الْمُؤْمِنِينَ يَوْمَئِذٍ ؟ قَالَ : " مَا يُجْزِئُ الْمَلائِكَةَ ، ثُمَّ يَخْرُجُ وَهُوَ أَعْوَرُ ، وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ ، بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ ، يَقْرَأُهُ كُلُّ أُمِّيٍّ وَكَاتِبٍ ، أَكْثَرُ مَنْ يَتَّبِعُهُ الْيَهُودُ وَالأَعْرَابُ وَالنِّسَاءُ ، تَرَى السَّمَاءَ تُمْطِرُ وَلا تُمْطِرُ ، وَالأَرْضُ تُنْبِتُ وَهِيَ لا تُنْبِتُ ، وَيَقُولُ لِلأَعْرَابِ : مَا تَبْغُونَ مِنِّي ؟ أَلَمْ أُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ؟ أَلَمْ أُرْجِئْ لَكُمْ أَنْعَامَكُمْ شَاخِصَةً ذُرَاهَا خَارِجَةٌ خَوَاصِرُهَا دَارَّةً أَلْبَانُهَا ؟ قَالَ : فَتَمَثَّلَ لَهُمْ شَيَاطِينُ عَلَى صُورَةِ الآبَاءِ وَالإِخْوَانِ وَالْمَعَارِفِ ، فَيَأْتِي الرَّجُلُ إِلَى أَبِيهِ أَوْ أَخِيهِ أَوْ ذِي رَحِمِهِ ، فَيَقُولُ لَهُ : أَلَسْتَ فُلانُ أَلَسْتَ تُصَدِّقُنِي ؟ هُوَ رَبُّكَ فَاتَّبِعْهُ ، فَيَمْكُثُ أَرْبَعِينَ سَنَةً ، السَّنَةُ كَالشَّهْرِ ، وَالشَّهْرُ كَالْجُمُعَةِ ، وَالْجُمُعَةُ كَالْيَوْمِ ، وَالْيَوْمُ كَاحْتِرَاقِ السَّعَفَةِ فِي النَّارِ ، يَرِدُ كُلَّ مَنْهَلٍ إِلا الْمَسْجِدَيْنِ " ، ثُمَّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ ، فَسَمِعَ بُكَاءَ أَصْحَابِهِ وَشَهِيقَهُمْ ، فَرَجَعَ ، وَقَالَ : " أَبْشِرُوا ، فَإِنَّهُ إِنْ يَخْرُجْ ، وَأَنَا فِيكُمْ ، فَاللَّهُ كَافِيكُمْ وَرَسُولُهُ ، وَإِنْ يَخْرُجْ بَعْدِي فَاللَّهُ خَلِيفَتِي فِيكُمْ " .

‘I warn you of the accursed the Dajjal. Every prophet warned his nation of him. He will be among you and I will describe him to you in a way which no prophet before me has done so. Before his emergence, there will be five years of drought so much so that every gazing animal will die’. Someone asked: How will the people of faith live? He said: ‘The way angels do’.

Then he will come out and will be blind from one eye while Allah is free from such defect. On his forehead would be written kafir which every literate and unlettered believer would be able to read. Most of those who follow him would be Jews, women and villagers/Bedouins. They will witness the sky pour (rain)

when it would not be raining (i.e. after severe drought) and will witness the earth grow vegetation when it would not be doing so. He would say to the villagers/farmers/Bedouins: ‘What do you want from me? Have I not rained from the skies for you and your herding animals have grown fat and filled with milk (in their udders)’. With him devils will appear as the dead relatives of these people so one (or some) of these (the dead relatives) will come to his (living) father or brother and say: ‘Don’t you recognize me? He is your Lord, obey and follow him’. He will live for forty years; one year like a month, a month like a week, a week like a day and a day like an hour and an hour like a few moments as if a spark in a fire. He will travel everywhere except the two Mosques (in Makkah and Madina). Glad tidings to you; if he comes in my presence, then Allah and His Messenger will contend with him on your behalf and if he comes after me, then Allah will suffice for every believer.

[Tabarani; similar narration is found in Nu’aym b. Hammad’s Kitab al-Fitan 1539 with a slight variation]

يمكث الدجال في الارض أربعين سنة ، السنة كالشهر ، والشهر كالجمعة
والجمعة كاليوم ، واليوم كاضطرام السعفة في النار

The Dajjal remains in the earth for forty years; a year like a month, a month like a week and a week as a day and a day as if a spark in the fire. [Musannaf Abdul Razzaq 20822, Musnad Ahmad, Ibn Asakir]

ما شبه عليكم منه - يعني الدجال - فإن الله تعالى ليس بأعور، يخرج فيكون في
الأرض أربعين صباحا، يرد منها كل منهل إلا الكعبة وبيت المقدس والمدينة،
الشهر كالجمعة والجمعة كاليوم، ومعه جنة ونار، فناره جنة وجنته نار، معه جبل
من خبز ونهر من ماء، يدعو رجلا لا يسلطه الله عليه فيقول: ما تقول في؟ فيقول:
أنت عدو الله وأنت الدجال الكذاب، فيدعو بمنشار فيضعه حذو رأسه فيشقه
حتى يقع على الأرض ثم يحييه فيقول: ما تقول في؟ فيقول: والله ما كنت أشد
بصيرة مني فيك الآن! أنت عدو الله الدجال الذي أخبرنا عنك رسول الله صلى الله
عليه وسلم، فيهوي إليه بسيفه فلا يستطيعه فيقول: أخروه عني

Do not be deceived by the Dajjal because Allah is not one-eyed. He will come out and live for forty days. Except for the Ka'ba, the sacred Mosque (Jerusalem), and Madina, he will travel everywhere. A month would be like a week and a week would be like a day. With him would be heaven and hell. His heaven is hell and his hell is heaven. With him would be a mountain of bread and a stream of water. He will call a person whom Allah will not allow him to overcome and say: 'What do you say about me?' He will reply: You are an enemy of Allah and a liar. He will get a saw and cut him in two from near his head (perhaps vertically); he (the believer) will fall on the ground and he would bring him back to life. He will say: 'What do you say about me now?' He will say: 'By Allah! I did not know more about you than I do now. You are the Dajjal, an enemy of Allah, about whom our Prophet had informed us of'. The Dajjal would take his weapon and move forward to try to kill him but would not be able to do so and would say: 'Take him away from me'. [Narrated by Tabarani, and Ibn Qudama al-Maqdisi in Akhbar al-Dajjal 72]

ألا إن كل نبي قد أنذر أمته الدجال، وإنه يومه هذا قد أكل الطعام، وإني عاهد عهدا لم يعهده نبي لأمته قبلي، ألا! إن عينه اليمنى ممسوحة والحدقة جاحظة فلا تخفى كأنها نخاعة في جنب حائطه، واليسرى كأنها كوكب دري معه مثل الجنة والنار فالنار روضة خضراء والجنة غبراء ذات دخان، ألا! وإن بين يديه رجلين ينذران أهل القرى، كما دخلا قرية أنذرا أهلها، فإذا خرجا منها دخلها أول أصحاب الدجال، ويدخل القرى كلها غير مكة والمدينة حرما عليه، والمؤمنون متفرقون في الأرض فيجمعهم الله له فيقول رجل من المؤمنين لأصحابه: لأنطلقن إلى هذا الرجل فلأنظرن أهو الذي أنذرنا رسول الله صلى الله عليه وسلم أم لا، ثم ولى، فقال له أصحابه: والله لا ندعك تأتية ولو أنا نعلم أنه يقتلك إذا أتيته خلينا سبيلك ولكنا نخاف أن يفتنك.

فأبى عليهم الرجل المؤمن إلا أن يأتيه، فانطلق يمشي حتى أتى مسلحة من مسالحه فأخذوه فسألوه: ما شأنك وما تريد؟ قال لهم: أريد الدجال الكذاب، قالوا: إنك تقول ذلك قال: نعم، فأرسلوا إلى الدجال: إنا قد أخذنا من يقول كذا وكذا فنقتله أو نرسله؟ قال: أرسلوه إلي، فانطلق به حتى أتى به الدجال فلما رآه عرفه لنعت رسول الله صلى الله عليه وسلم، فقال له الدجال: ما شأنك؟ فقال العبد المؤمن أنت الدجال الكذاب الذي أنذرناك رسول الله صلى الله عليه وسلم، قال له الدجال: أنت تقول هذا! قال: نعم، قال له الدجال: أتطيعني فيما أمرتك وإلا شققتك شقتين! فنادى العبد المؤمن فقال: يا أيها الناس! هذا المسيح الكذاب،

فمن عصاه فهو في الجنة، ومن أطاعه فهو في النار، فقال له الدجال: والذي احلف به لتطيعني أو لأشقنك شقتين! فمد رجله فوضع حديدته على عجب ذنبه فشقه شقتين، فلما فعل به ذلك قال الدجال لأوليائه أرأيتم إن أحييته ألستم تعلمون أني ربكم؟ قالوا: بلى. فضرب إحدى شقيه أو الصعيد عنده، فاستوى قائما، فلما رآه أولياؤه صدقوه وأيقنوا أنه ربهم وأجابوه واتبعوه، وقال للمؤمن: ألا تؤمن بي؟ قال له المؤمن: لأنا الآن أشد فيك بصيرة من قبل! ثم نادى في الناس: ألا! إن هذا المسيح الكذاب، فمن أطاعه فهو النار، ومن عصاه فهو في الجنة، فقال الدجال: والذي أحلف به لتطيعني أو لأذبحنك أو لألقيك في النار! فقال له المؤمن: والله لا أطيعك أبدا! فأمر به فأضجع فجعل الله صفيحتين من نحاس بين تراقيه ورقبته فذهب ليذبحه فلم يستطع ولم يسلط عليه بعد قتله إياه، فأخذه بيديه ورجليه فألقاه في الجنة وهي غبراء ذات دخان يحسبها النار، فذاك الرجل أقرب أمتي مني درجة

Beware! Every prophet cautioned his nation regarding the Dajjal and this day, he has had food and drink. I inform you of an important matter which no prophet before me has warned of which is that his right eye would be blind; his eye would be protruding (and not set in) while the other (left) eye would be like a glistening star. With him would be heaven and hell kind of things; his fire would (actually) be green garden and his heaven like polluted smoke (in real). Beware! Ahead of him are two people who will frighten the people of villages; as soon as they reach a village, they will scare them and when they leave, the first of the Dajjal's forces will enter. He will visit every place except Makkah and Madina and both these are forbidden for him. The faithful ones would be spread over the world and so Allah will unite them against him. One of these faithful ones will say to his companions: I will surely go to this person, will investigate (about) him to see whether or not he is the one which the Messenger of Allah cautioned us of. He will start to go there but his companions will say to him: By Allah, we will not let you go to him but if we are certain that he will kill you, we will let you go but we are fearful that he will entrap you in his fitna.

This faithful believer will not listen and will go out to him. While on the way, the Dajjal's armed guards will

come to him and arrest him and ask him: What is wrong with you and what do you want? He will respond: I want to go to the liar Dajjal. Upon re-questioning, he will reply the same. They will send the message across to the Dajjal that that have arrested a person speaking like this; should they kill him or release him? The Dajjal will say: Send him to me. He will, therefore, be brought to the Dajjal and when he (the believer) sees him (the Dajjal), he will recognize him according to the description given by the Prophet. The Dajjal will say to him: What is the matter with you? The believer will respond: You are the same liar Dajjal which the Prophet cautioned us of. The Dajjal will say to him: So it's like that? He will respond: Yes. The Dajjal will say to him: Obey me or else I will cut you into two pieces. Hearing this, the believer will call out loud: O People! This is the accursed liar; whoever disobeys him will get paradise and whoever obeys him will enter hell. The Dajjal will say to him: I warn you again; obey me or else I will tear you into two pieces. Then the Dajjal will move forward, put his sword on his back and cut him into two. When he would have done that, he will say to his followers: Inform me, if I bring him back to life will you then believe that I am your Lord? They will say: Why not? Then he will strike one portion (of the body) or will strike it with dust with him which will make him stand up straight. When his followers witness that, they will affirm him (as their god) and will be firm in faith that he is their Lord; they will listen to him and obey him. Then he will say to the faithful believer: Do you still disbelieve in me? The faithful believer will say: I know more about you than before. Then he will announce among the people: Beware! This is the same accursed Dajjal; whoever disobeys him will get paradise and whoever obeys him will enter hell. The Dajjal will say: I swear by the one

who should be sworn over! Obey me or I will slaughter you or send you to hell. The faithful believer will say: I swear by Allah! I will never obey you. It will be ordered to get him down (on the ground) and so Allah will make his neck and backbone like metal. The Dajjal will try to slaughter him but will not be able to do so and will not be able to overpower him so he will grab him and throw him in paradise which would be like polluted smoke which he would be thinking of as hell. This person would be nearest to me in rank from my Ummah.

[Mustadrak ‘ala al-Saheehayn lil Hakim 8665; a similar Hadith is found in 8621 and a summarized form of this Hadith is found in Al-Fitan of Hanbal b. Ishaq 16. The summarized form is below]

إنه لم يكن نبي إلا وقد أنذر بالدجال أمته وأني أنذركموه، إنه أعور ذو حدقة جاحظة لا تخفى كأنها نخاعة في جنب جدار، وعينه اليسرى كأنها كوكب دري، ومعه مثل الجنة ومثل النار، وجنته غبراء ذات دخان، وناره روضة خضراء، وبين يديه رجلان ينذران أهل القرى، كلما خرج من قرية دخل أوائلهم، ويسلط على رجل لا يسلط على غيره فيذبحه ثم يضربه بعصا ثم يقول: قم، فيقوم، فيقول لأصحابه: كيف ترون؟ فيشهدون له بالشرك ويقول المذبوح: يا أيها الناس، إن هذا المسيح الدجال الذي أنذرناه رسول الله صلى الله عليه وسلم، والله ما زادني هذا فيك إلا بصيرة! فيعود فيذبحه فيضربه بعصا معه فيقول: قم، فيقوم، فيقول لأصحابه: كيف ترون؟ فيشهدون له بالشرك، فيقول المذبوح: يا أيها الناس! إن هذا المسيح الدجال الذي أنذرناه رسول الله صلى الله عليه وسلم، والله ما زادني فيك إلا بصيرة، فيعود فيذبحه فيضربه بعصا معه فيقول: قم، فيقوم: فيقول لأصحابه: كيف ترون؟ فيشهدون له بالشرك، فيقول المذبوح: يا أيها الناس! هذا المسيح الدجال الذي أنذرناه رسول الله صلى الله عليه وسلم، ما زادني هذا فيك إلا بصيرة، فيعود كذا الرابعة ليذبحه، فيضرب الله على حلقة صفيحة من نحاس، فيريد أن يذبحه فلا يستطيع ذبحه

[Al-Fitan of Hanbal b. Ishaq 16] The other similar Hadith is as follows:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: " أَلَا كُلُّ نَبِيٍّ قَدْ أَنْذَرَ أُمَّتَهُ الدَّجَّالَ، وَأَنَّهُ يَوْمَهُ هَذَا قَدْ أَكَلَ الطَّعَامَ، وَأَنِّي عَاهِدٌ عَهْدًا لَمْ يَعْهَدْهُ نَبِيٌّ لِأُمَّتِهِ قَبْلِي، أَلَا إِنَّ عَيْنَهُ الْيُمْنَى مَمْسُوحَةُ الْحَدَقَةِ جَاحِظَةٌ، فَلَا تَخْفَى كَأَنَّهَا نُخَاعَةٌ فِي جَنْبِ حَائِطٍ، أَلَا وَإِنَّ عَيْنَهُ الْيُسْرَى كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ، مَعَهُ مِثْلُ الْجَنَّةِ وَمِثْلُ النَّارِ، فَالنَّارُ رَوْضَةٌ خَضْرَاءُ، وَالْجَنَّةُ غَبْرَاءُ ذَاتُ دُخَانٍ، أَلَا وَإِنَّ بَيْنَ يَدَيْهِ رَجُلَيْنِ يُنْذِرَانِ أَهْلَ الْقُرَى كُلَّمَا دَخَلَا قَرْيَةً أَنْذَرَا أَهْلَهَا، فَإِذَا خَرَجَا مِنْهَا دَخَلَهَا أَوَّلُ أَصْحَابِ الدَّجَّالِ، وَيَدْخُلُ الْقُرَى كُلَّهَا غَيْرَ مَكَّةَ وَالْمَدِينَةِ

حُرِّمَا عَلَيْهِ، وَالْمُؤْمِنُونَ مُتَفَرِّقُونَ فِي الْأَرْضِ فَيَجْمَعُهُمُ اللَّهُ لَهُ، فَيَقُولُ رَجُلٌ مِنَ الْمُؤْمِنِينَ لِأَصْحَابِهِ: لَأَنْطَلِقَنَّ إِلَى هَذَا الرَّجُلِ فَلَأَنْظُرَنَّ أَهُوَ الَّذِي أَنْذَرَنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمْ لَا، ثُمَّ وَلَّى، فَقَالَ لَهُ أَصْحَابُهُ: وَاللَّهِ لَا نَدَعُكَ تَأْتِيهِ وَلَوْ أَنَّا نَعْلَمُ أَنَّهُ يَقْتُلُكَ إِذَا أَتَيْتَهُ خَلَّيْنَا سَبِيلَكَ، وَلَكِنَّا نَخَافُ أَنْ يَفْتِنَكَ فَأَبَى عَلَيْهِمُ الرَّجُلُ الْمُؤْمِنُ إِلَّا أَنْ يَأْتِيَهُ، فَانْطَلَقَ يَمْشِي حَتَّى أَتَى مَسْلَحَةً مِنْ مَسَالِحِهِ فَأَخَذُوهُ فَسَأَلُوهُ مَا شَأْنُكَ وَمَا تُرِيدُ؟ قَالَ لَهُمْ: أُرِيدُ الدَّجَّالَ الْكَذَّابَ، قَالُوا: إِنَّكَ تَقُولُ ذَلِكَ؟ قَالَ: نَعَمْ فَأَرْسَلُوا إِلَى الدَّجَّالِ أَنَّا قَدْ أَخَذْنَا مَنْ يَقُولُ كَذَا وَكَذَا فَنَقْتُلُهُ أَوْ نُرْسِلُهُ إِلَيْكَ؟ قَالَ: أَرْسِلُوهُ إِلَيَّ، فَانْطُلِقَ بِهِ حَتَّى أُتِيَ بِهِ الدَّجَّالُ فَلَمَّا رَآهُ عَرَفَهُ لِنَعْتِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُ الدَّجَّالُ: مَا شَأْنُكَ؟ فَقَالَ الْعَبْدُ الْمُؤْمِنُ: أَنْتَ الدَّجَّالُ الْكَذَّابُ الَّذِي أَنْذَرَنَاكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ لَهُ الدَّجَّالُ: أَنْتَ تَقُولُ هَذَا؟ قَالَ: نَعَمْ، قَالَ لَهُ الدَّجَّالُ: لَتُطِيعَنِّي فِيمَا أَمَرْتُكَ وَإِلَّا شَقَقْتُكَ شِقَّتَيْنِ، فَنَادَى الْعَبْدُ الْمُؤْمِنُ فَقَالَ: أَيُّهَا النَّاسُ، هَذَا الْمَسِيحُ الْكَذَّابُ فَمَنْ عَصَاهُ فَهُوَ فِي الْجَنَّةِ، وَمَنْ أَطَاعَهُ فَهُوَ فِي النَّارِ، فَقَالَ لَهُ الدَّجَّالُ: وَالَّذِي أَحْلِفُ بِهِ لَتُطِيعُنِي أَوْ لَأُشَقَّنَّكَ شِقَّتَيْنِ، فَنَادَى الْعَبْدُ الْمُؤْمِنُ فَقَالَ: أَيُّهَا النَّاسُ هَذَا الْمَسِيحُ الْكَذَّابُ فَمَنْ عَصَاهُ فَهُوَ فِي الْجَنَّةِ، وَمَنْ أَطَاعَهُ فَهُوَ فِي النَّارِ، قَالَ: فَمَدَّ بِرِجْلِهِ فَوَضَعَ حَدِيدَتَهُ عَلَى عَجْبِ ذَنَبِهِ فَشَقَّهُ شِقَّتَيْنِ، فَلَمَّا فَعَلَ بِهِ ذَلِكَ، قَالَ الدَّجَّالُ لِأَوْلِيَائِهِ: أَرَأَيْتُمْ إِنْ أَحْيَيْتُ هَذَا لَكُمْ أَلَسْتُمْ تَعْلَمُونَ أَنِّي رَبُّكُمْ؟ قَالُوا: بَلَى " - قَالَ عَطِيَّةُ: فَحَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: - " فَضَرَبَ إِحْدَى شِقَّيْهِ أَوِ الصَّعِيدَ عِنْدَهُ، فَاسْتَوَى قَائِمًا، فَلَمَّا رَآهُ أَوْلِيَاؤُهُ صَدَّقُوهُ وَأَيْقَنُوا أَنَّهُ رَبُّهُمْ وَأَجَابُوهُ وَاتَّبَعُوهُ، قَالَ الدَّجَّالُ لِلْعَبْدِ الْمُؤْمِنِ: أَلَا تُؤْمِنُ بِي؟ قَالَ لَهُ الْمُؤْمِنُ: لَأَنَا الْآنَ أَشَدُّ فِيكَ بَصِيرَةً مِنْ قَبْلِ، ثُمَّ نَادَى فِي النَّاسِ أَلَا إِنَّ هَذَا الْمَسِيحُ الْكَذَّابُ فَمَنْ أَطَاعَهُ فَهُوَ فِي النَّارِ، وَمَنْ عَصَاهُ فَهُوَ فِي الْجَنَّةِ، فَقَالَ الدَّجَّالُ: وَالَّذِي أَحْلِفُ بِهِ لَتُطِيعُنِي أَوْ لَأَذْبَحَنَّكَ أَوْ لَأُلْقِيَنَّكَ فِي النَّارِ، فَقَالَ لَهُ الْمُؤْمِنُ: وَاللَّهِ لَا أُطِيعُكَ أَبَدًا، فَأَمَرَ بِهِ فَاضْطُجِعَ " - قَالَ: فَقَالَ لِي أَبُو سَعِيدٍ: إِنَّ نَبِيَّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: - «ثُمَّ جَعَلَ صَفِيحَتَيْنِ مِنْ نُحَاسٍ بَيْنَ تَرَاقِيهِ وَرَقَبَتِهِ» - قَالَ: وَقَالَ أَبُو سَعِيدٍ: مَا كُنْتُ أَدْرِي مَا النُّحَاسُ قَبْلَ يَوْمَئِذٍ - «فَذَهَبَ لِيَذْبَحَهُ، فَلَمْ يَسْتَطِعْ وَلَمْ يُسَلَّطْ عَلَيْهِ بَعْدَ قَتْلِهِ إِيَّاهُ» - قَالَ: فَإِنَّ نَبِيَّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: - «فَأَخَذَ بِيَدَيْهِ وَرِجْلَيْهِ فَأَلْقَاهُ فِي الْجَنَّةِ وَهِيَ غَبْرَاءُ ذَاتُ دُخَانٍ يَحْسَبُهَا النَّارَ فَذَلِكَ الرَّجُلُ أَقْرَبُ أُمَّتِي مِنِّي دَرَجَةً» - قَالَ: فَقَالَ أَبُو سَعِيدٍ: مَا كَانَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَحْسَبُونَ ذَلِكَ الرَّجُلَ إِلَّا عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ حَتَّى سَلَكَ عُمَرُ سَبِيلَهُ، قَالَ: ثُمَّ قُلْتُ لَهُ: فَكَيْفَ يَهْلِكُ؟ قَالَ: اللَّهُ أَعْلَمُ، قَالَ: فَقُلْتُ: أُخْبِرْتُ أَنَّ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ هُوَ يُهْلِكُهُ، فَقَالَ: اللَّهُ أَعْلَمُ غَيْرَ أَنَّهُ يُهْلِكُهُ اللَّهُ وَمَنْ تَبِعَهُ، قَالَ: قُلْتُ: فَمَنْ يَكُونُ بَعْدَهُ، قَالَ: حَدَّثَنِي نَبِيُّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - «أَنَّهُمْ يَغْرِسُونَ بَعْدَهُ الْغُرُوسَ وَيَتَّخِذُونَ مِنْ بَعْدِهِ الْأَمْوَالَ» ، قَالَ: قُلْتُ: سُبْحَانَ اللَّهِ أَبَعْدَ الدَّجَّالِ يَغْرِسُونَ الْغُرُوسَ وَيَتَّخِذُونَ مِنْ بَعْدِهِ الْأَمْوَالَ، قَالَ: نَعَمْ، حَدَّثَنِي بِذَلِكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

[Mustadrak ‘ala al-Saheehayn lil Hakim 8621]

سليمان بن شهاب العبسي، قال: نزل علي عبد الله بن معتم ، وكان من أصحاب النبي صلى الله عليه وسلم ، فحدثني عن النبي صلى الله عليه وسلم أنه قال : الدجال ليس به خفاء إنه يجيء من قبل المشرق ، فيدعو إلى حق فيتبع ، وينصب للناس فيقاتلهم ، فيظهر عليهم ، فلا يزال على ذلك حتى يقدم الكوفة ، فيظهر دين الله ، ويعمل به فيتبع ، ويحث على ذلك ، ثم يقول بعد ذلك: إني نبي ، فيفزع من ذلك كل ذي لب ويفارقه ، فيمكث بعد ذلك حتى يقول : أنا الله فتغمس عينه اليمنى ، وتقطع أذناه ، ويكتب بين عينيه كافر ، فلا يخفى على كل مسلم ، فيفارقه كل أحد من الخلق في قلبه مثقال حبة من خردل من الإيمان ، ويكون أصحابه وجنوده المجوس واليهود والنصارى ، وهذه الأعاجم من المشركين، ثم

يدعو برجل فيما يرون فيأمر به، فيقتل، ثم تقطع أعضاؤه كل عضو على حدة ، فيفرق بينها ، حتى يراه الناس ثم يجمع بينها ، ثم يضربه بعصاه ، فإذا هو قائم ، فيقول : أنا الله الذي أحيي وأميت، وذلك سحر، يسحر به أعين الناس، ليس يصنع من ذلك شيئا

Sulaiman b. Shahab al-Abasi said that Abdullah b. Mughnim, who was a Sahabi, visited him and narrated a Hadith to him saying that the Prophet (ﷺ) said: Regarding the Dajjal there is nothing hidden; he will emerge from the east. In the beginning he will invite people towards good and the people will follow him and he will establish it (i.e. goodness) for the people. He will fight people for the sake of the truth and will overcome them. It will continue this way until he comes to Kufa, give victory to the religion of Allah and implement it; people will start loving him a lot. Then out of nowhere, he will claim prophethood due to which every sane person will get worried and leave him. After a while, he will claim to be God due to which his right eye will lose its light (i.e. become blind) and his ear will get cut and between his eyes would get the word 'kafir' written which will not be hidden from any Muslim and any person who has even an atom's worth of faith in his heart will distance himself from him. This way, only the Magians, the Jews, the Christians, and the non-Arab pagans will remain as the followers and soldiers of the Dajjal. Then he will call a person and order for him to be killed and order his body parts to be cut and will spread them while people will be looking. Then he will gather them and strike them with his staff/stick that he will suddenly get up (i.e. come back to life). Then the Dajjal will say that he is God, that he gives life and death; this will be a form of magic upon the eyes of people but he would not be able to create anything from it.

[Narrated by Tabarani; brief portion of the narration is found in Ibn Asakir 2/229]

إِنَّ الْحَرْبَ لَنْ تَضَعَ أَوْزَارَهَا حَتَّى تَكُونَ سِتٌّ أَوَّلُهُنَّ مَوْتِي، وَالثَّانِيَةُ فَتْحُ بَيْتِ الْمَقْدِسِ، وَالثَّالِثَةُ: فِتْنَةٌ تَكُونُ فِي النَّاسِ كَعُقَاصِ الْغَنَمِ، وَالرَّابِعَةُ فِتْنَةٌ تَكُونُ فِي النَّاسِ لَا يَبْقَى أَهْلُ بَيْتٍ إِلَّا دَخَلَ عَلَيْهِمْ نَصِيبُهُمْ مِنْهَا، وَالْخَامِسَةُ يُولَدُ فِي بَنِي الْأَصْفَرِ غُلَامٌ مِنْ أَوْلَادِ الْمُلُوكِ يَشِبُّ فِي الْيَوْمِ كَمَا يَشِبُّ الصَّبِيُّ فِي الْجُمُعَةِ، وَيَشِبُّ فِي الْجُمُعَةِ كَمَا يَشِبُّ الصَّبِيُّ فِي الشَّهْرِ، وَيَشِبُّ فِي الشَّهْرِ كَمَا يَشِبُّ الصَّبِيُّ فِي السَّنَةِ، فَمَا بَلَغَ اثْنَتَيْ عَشْرَةَ سَنَةً مَلَّكُوهُ عَلَيْهِمْ، فَقَامَ بَيْنَ أَظْهُرِهِمْ، فَقَالَ: إِلَى مَتَى يَغْلِبُنَا هَؤُلَاءِ الْقَوْمُ عَلَى مَكَارِمِ أَرْضِنَا، إِنِّي رَأَيْتُ أَنْ أَسِيرَ إِلَيْهِمْ حَتَّى أُخْرِجَهُمْ مِنْهَا، فَقَامَ الْخُطَبَاءُ فَحَسَّنُوا لَهُ رَأْيَهُ، فَبَعَثَ فِي الْجَزَائِرِ وَالْبَرِّيَّةِ بِصَنْعَةِ السُّفُنِ، ثُمَّ حَمَلَ فِيهَا الْمُقَاتِلَةَ حَتَّى نَزَلَ بَيْنَ أَنْطَاكِيَّةَ وَالْعَرِيشِ

The war will not take place until six events occur the first of which is my death, the second one being the conquest of Jerusalem, the third being a fitna that will occur among the people as sheep. The fourth is a fitna to take place that will not leave any member of my household except that he will be troubled by it. The fifth is that from the Romans, a child will be born from amongst the descendants of the kings who will grow in a day like a week, in a week like a month, in a month like a year. When he reaches the age of twelve years, they will make him their king. So he will stand up among them and say: ‘For how long will these people conquer us in our best lands? I think I should go to them and drive them out’. So the speakers will stand up and agree with his idea. So, he will send out to the islands and the lands, ordering them to build ships, then he will sail in them with his armies until he lands between Antioch (in Turkey) and al-'Arish (in Egypt). [The sixth would be the Dajjal] [Mustadrak ‘ala al-Saheehayn lil Hakim 8655]

عَنْ كَعْبٍ، قَالَ: " إِنَّ الْمَعَاقِلَ ثَلَاثَةٌ: فَمَعْقِلُ النَّاسِ يَوْمَ الْمَلَاحِمِ بِدِمَشْقَ، وَمَعْقِلُ النَّاسِ يَوْمَ الدَّجَّالِ نَهْرُ أَبِي فُطْرُسٍ، يَمْرُقُ مِنَ النَّاسِ مَنْ يَقُولُ: بَيْتُ الْمَقْدِسِ، وَمَعْقِلُهُمْ يَوْمَ يَأْجُوجَ وَمَأْجُوجَ بِطُورِ سَيْنَاءَ

Ka’b said: The strongholds are three. The stronghold of the people on the day of the massacre (the Armageddon) would be Damascus. The stronghold of the people on the day of the Dajjal would be the river of Abi Qatras. Those people who say ‘Jerusalem’, their stronghold on the day of Yajuj and Majuj would be the Mount Sinai.

[Mustadrak ‘ala al-Saheehayn lil Hakim 8426]

عَنْ كَعْبٍ، قَالَ: الْجَزِيرَةُ آمِنَةٌ مِنَ الْخَرَابِ حَتَّى تَخْرَبَ أَرْمِينِيَةُ، وَمِصْرُ آمِنَةٌ مِنَ الْخَرَابِ حَتَّى تَخْرَبَ الْجَزِيرَةُ، وَالْكُوفَةُ آمِنَةٌ مِنَ الْخَرَابِ حَتَّى تَخْرَبَ مِصْرُ، وَلَا تَكُونُ الْمَلْحَمَةُ حَتَّى تَخْرَبَ الْكُوفَةُ، وَلَا تُفْتَحُ مَدِينَةُ الْكُفْرِ حَتَّى تَكُونَ الْمَلْحَمَةُ، وَلَا يَخْرُجُ الدَّجَّالُ حَتَّى تُفْتَحَ مَدِينَةُ الْكُفْرِ

Ka’b said: The flourishing state of the (Arabian) peninsula would be when Armenia is ruined. The flourishing state of Egypt is when the (Arabian) peninsula is in ruins. The flourishing state of Kufa is when Egypt is in ruins. The great massacre (the Armageddon) would not take place until Kufa is in ruins and the city of disbelief would not be opened (i.e. conquered) until the Armageddon takes place and the Dajjal will not emerge until the city of disbelief is conquered. [Mustadrak ‘ala al-Saheehayn lil Hakim 8428]

The following narrations are from **Kitab al-Fitan of Nu’aym b. Hammad**. Reference numbers have been taken from library.islamweb.net. There are other unauthentic and unreliable narrations; however, those with a repeating message have not been included and only the unique ones are covered below. There are some sound narrations included in the main section of the book but are found in Kitab al-Fitan with a weak chain; such narrations are not repeated here.

يَكُونُ قَبْلَ خُرُوجِ الدَّجَّالِ نَيِّفٌ عَلَى سَبْعِينَ دَجَّالا

Before the emergence of the Dajjal, there will be more than 70 dajjals. [Nu’aym b. Hammad’s Kitab al-Fitan 1441]

عَنْ وَهْبِ بْنِ مُنَبِّهٍ ، قَالَ : أَوَّلُ الآيَاتِ الرُّومُ ، ثُمَّ الثَّانِيَةُ الدَّجَّالُ ، وَالثَّالِثَةُ يَأْجُوجُ ، وَالرَّابِعَةُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلامُ

Wahb b. Munabbih said: The first of the signs is (the conquest of) Rome, second is the Dajjal, the third is Yajuj

and fourth is Eisa b. Maryam. [Nu'aym b. Hammad's Kitab al-Fitan 1438 and 1443]

The above narration switched the last sequence, placing Eisa b. Maryam after Yajuj and Majuj.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: مَعَ الدَّجَّالِ امْرَأَةٌ تُسَمَّى طَيْبَةَ ، لا يَؤُمُّ قَرْيَةً إِلا سَبَقَتْهُ إِلَيْهَا ، تَقُولُ : هَذَا الرَّجُلُ دَاخِلٌ عَلَيْكُمْ فَاحْذَرُوهُ

Abu Sa'id al-Khudri said: There will be a woman with the Dajjal named Taybah; when the Dajjal intends to visit a place, she would reach before him and say to them (the people to be visited by the Dajjal): 'This man is about to come to you so be warned'. [Nu'aym b. Hammad's Kitab al-Fitan 1442]

عَنْ كَعْبٍ ، قَالَ : يَأْتِيهِمُ الْخَبَرُ وَهُمْ يَقْسِمُونَ غَنَائِمَهُمْ ، إِنَّ الدَّجَّالَ قَدْ خَرَجَ ، وَإِنَّمَا هُوَ كَذِبٌ ، فَخُذُوا مَا اسْتَطَعْتُمْ ، فَإِنَّكُمْ تَمْكُثُونَ سِتَّ سِنِينَ ، ثُمَّ يَخْرُجُ فِي السَّابِعَةِ

Ka'b said: When the war booty (by the Muslims) would be distributed, the news will reach that the Dajjal has emerged although it would not be true. Therefore, take as much as you can (of the booty) for surely you will remain for six years and then the Dajjal would emerge in the seventh. [Nu'aym b. Hammad's Kitab al-Fitan 1450]

عَبْدِ اللَّهِ بْنِ يَسَارٍ ، قَالَ: يَا ابْنَ أَخِي ، لَعَلَّكَ تُدْرِكُ فَتْحَ الْقُسْطَنْطِينِيَّةِ ، فَإِيَّاكَ إِنْ أَدْرَكْتَ فَتْحَهَا أَنْ تَتْرُكَ غَنِيمَتَكَ مِنْهَا ، فَإِنَّ بَيْنَ فَتْحِهَا وَبَيْنَ خُرُوجِ الدَّجَّالِ سَبْعَ سِنِينَ

Abdullah b. Busr said: O my nephew! Perhaps you will find the conquest of Constantinople and if you do, then do not leave the war booty for surely between the conquest and emergence of the Dajjal are seven years. [Nu'aym b. Hammad's Kitab al-Fitan 1452]

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ، قَالَ : يَخْرُجُ الدَّجَّالُ بَعْدَ فَتْحِ الْقُسْطَنْطِينِيَّةِ قَبْلَ نُزُولِ عِيسَى ابْنِ مَرْيَمَ بِبَيْتِ الْمَقْدِسِ

Abdullah b. Amru said: The Dajjal will emerge after the

conquest of Constantinople before the descent of Eisa b. Maryam in Jerusalem. [Nu'aym b. Hammad's Kitab al-Fitan 1453]

حُذَيْفَةُ بْنُ الْيَمَانِ ، قَالَ : تَكُونُ غَزْوَةٌ فِي الْبَحْرِ ، مَنْ غَزَاهَا اسْتَغْنَى فَلَمْ يَفْتَقِرْ أَبَدًا ، وَمَنْ لَمْ يَغْزُهَا لَمْ يَثْرِ مَالُهُ بَعْدَهَا إلا مَا كَانَ قَبْلَ ذَلِكَ ، ثُمَّ يَسْتَصْعِبُ الْبَحْرُ بَعْدَ الْغَزْوِ سِتَّ سِنِينَ كَمَا كَانَ ، ثُمَّ يَعُودُ الْبَحْرُ بَعْدَ سِتِّ سِنِينَ كَمَا كَانَ سِتٌّ سِنِينَ ، ثُمَّ يَسْتَصْعِبُ سِتًّا ، فَذَلِكَ ثَمَانِ عَشْرَةَ ، ثُمَّ يَخْرُجُ الدَّجَّالُ

Huzayfah b. Yaman said: There will be a war at sea; whoever participates in it will become self-sufficient and whoever does not participate in it, his wealth will not increase afterwards. Then after the war, the sea will become rough for six years and then it will return to its previous state for six years followed by the rough state for six years – and these are 18 years in total. Then the Dajjal will emerge. [Nu'aym b. Hammad's Kitab al-Fitan 1456]

عَنْ كَعْبٍ ، قَالَ : يَخْرُجُ الدَّجَّالُ فِي سَنَةِ ثَمَانِينَ ، وَاللَّهُ أَعْلَمُ ، أَيُّ الثَّمَانِينَ ، ثَمَانِينَ وَمِائَتَيْنِ ، أَوْ غَيْرُهَا

Ka'b said: The Dajjal will emerge in the year of 80s and Allah knows best which 80s; 280 (AH) or some other. [Nu'aym b. Hammad's Kitab al-Fitan 1463]

عَنْ إِبْرَاهِيمَ بْنِ عَبْلَةَ ، قَالَ : كَانَ يُقَالُ : بَيْنَ يَدَيْ خُرُوجِ الدَّجَّالِ يُولَدُ مَوْلُودٌ بِبِيسَانَ ، مِنْ سِبْطِ لاوَى بْنِ يَعْقُوبَ ، فِي جَسَدِهِ تِمْثَالُ السِّلاحِ : السَّيْفُ وَالتُّرْسُ ، وَالنَّيْزَكُ ، وَالسِّكِّينُ

Ibrahim b. 'Abla said: It is said that before the emergence of the Dajjal, a boy will be born in Baisan from the children of Lawi b. Ya'qub. On his body would be pictures of weapons; pictures of sword, shield, spear, and knife. [Nu'aym b. Hammad's Kitab al-Fitan 1466]

عَنْ أَرْطَاةَ ، قَالَ : " تُفْتَحُ الْقُسْطَنْطِينِيَّةُ ، ثُمَّ يَأْتِيهِمُ الْخَبَرُ بِخُرُوجِ الدَّجَّالِ فَيَكُونُ بَاطِلا ، ثُمَّ يُقِيمُونَ ثَلاثَ سَبْعِ سَابُوعًا ، فَتُمْسِكُ السَّمَاءُ فِي تِلْكَ السَّنَةِ ثُلُثَ قَطْرِهَا ، وَفِي السَّنَةِ الثَّانِيَةِ ثُلُثَيْهَا ، وَفِي الثَّالِثَةِ تُمْسِكُ قَطْرَهَا أَجْمَعَ ، فَلا يَبْقَى ذُو ظُفُرٍ وَلا نَابٍ إِلا هَلَكَ ، وَيَقَعُ الْجُوعُ فَيَمُوتُونَ ، حَتَّى لا يَبْقَى مِنْ كُلِّ سَبْعِينَ عَشَرَةٌ ، وَيَهْرُبُ النَّاسُ إِلَى جِبَالِ الْجَوْفِ إِلَى أَنْطَاكِيَةَ ، وَمَنْ عَلامَاتِ خُرُوجِ الدَّجَّالِ

رِيحٌ شَرْقِيَّةٌ لَيْسَتْ بِحَارَّةٍ وَلا بَارِدَةٍ ، تَهْدِمُ صَنَمَ إِسْكَنْدَرِيَّةَ ، وَتَقْطَعُ زَيْتُونَ الْمَغْرِبِ وَالشَّامِ مِنْ أُصُولِهَا ، وَتُيَبِّسُ الْفُرَاتَ وَالْعُيُونَ وَالأَنْهَارَ ، وَتُنْسَأُ لَهَا مَوَاقِيتُ الأَيَّامِ وَالشُّهُورِ ، وَمَوَاقِيتُ الأَهِلَّةِ "

Arta' said: Constantinople will be conquered; then the news of the Dajjal's emergence will appear which will be false. Then they will remain until the sky withholds one-third of its rain; the second year, two-thirds of rain will be withheld and the third year, all rain will cease so that no grazing animal or animal with teeth will remain so much so that not even 10 out of 70 will remain. People will escape towards the Jawf mountains in Antioch. Among the signs of the Dajjal is also that a wind will blow from the east which will neither be hot nor cold and it will break the idol of Alexandria and destroy the olives in Morocco and Syria from their roots and the Euphrates River and streams and lakes will dry up and the people will forget the days and months and timings of the moon. [Nu'aym b. Hammad's Kitab al-Fitan 1469]

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ، عَنْ سُلَيْمَانَ بْنِ عِيسَى ، قَالَ : " بَلَغَنِي أَنَّ الدَّجَّالَ ، يَخْرُجُ بَعْدَ فَتْحِ الْقُسْطَنْطِينِيَّةِ ، وَبَعْدَمَا يُقِيمُ الْمُسْلِمُونَ فِيهَا ثَلاثَ سِنِينَ ، وَأَرْبَعَةَ أَشْهُرٍ وَعَشْرًا "

Sulaiman b. Eisa said: It has reached to me that the Dajjal will emerge after the conquest of Constantinople; before that Muslims will remain in Constantinople for three years, four months, and ten days. [Nu'aym b. Hammad's Kitab al-Fitan 1470]

عَنْ كَعْبٍ ، قَالَ : يَأْتِيهِمُ الْخَبَرُ بَعْدَ فَتْحِهَا ، يَعْنِي فَتْحَ الْقُسْطَنْطِينِيَّةِ ، فَيَرْفُضُونَ مَا فِي أَيْدِيهِمْ ، فَيَخْرُجُونَ فَيَجِدُونَهُ بَاطِلا ، لا يَخْرُجُ الدَّجَّالُ إِلا بَعْدَهَا ، تَتَعَلَّقُ بِهِ حَيَّةٌ إِلَى جَانِبِ الْبَحْرِ ، ثُمَّ يَخْرُجُ

Ka'b said: News of the Dajjal's emergence will come after the conquest i.e. of Constantinople. Whatever would be with them, they would throw and go to face him. Later, they would find this news to be false and the Dajjal will emerge after this. He will have a snake clinging to him

and he will come out from near a sea shore. [Nu'aym b. Hammad's Kitab al-Fitan 1476]

عَنْ كَعْبٍ ، قَالَ : تَتَعَلَّقُ بِالدَّجَّالِ حَيَّةٌ إِلَى جَانِبِ سَاحِلِ الْبَحْرِ ثُمَّ يَخْرُجُ

Ka'b said: The Dajjal will come out from the sea shore in such a way that he will have a snake wrapped around him. [Nu'aym b. Hammad's Kitab al-Fitan 1477]

عَنْ كَعْبٍ ، قَالَ : مَوْلِدُ الدَّجَّالِ بِقَرْيَةٍ مِنْ قُرَى مِصْرَ ، يُقَالُ لَهُ قُوصٌ ، وَهِيَ بُسْرَى

Ka'b said: The birthplace of the Dajjal is a village in Egypt known as Qaus but is now known as Busra. [Nu'aym b. Hammad's Kitab al-Fitan 1481]

عَنْ جُبَيْرِ بْنِ نُفَيْرٍ ، وَشُرَيْحٍ ، وَالْمِقْدَامِ ، وَعَمْرِو بْنِ الأَسْوَدِ ، وَكَثِيرِ بْنِ مُرَّةَ ، قَالُوا : " لَيْسَ هُوَ إِنْسَانٌ ، إِنَّمَا هُوَ شَيْطَانٌ

Jubayr b. Nufayr said: Shurayh, Miqdam, Amru b. al-Aswad, and Kathir b. Murrah all say that the Dajjal is not a human but a devil. [Nu'aym b. Hammad's Kitab al-Fitan 1482]

عَنْ كَعْبٍ ، قَالَ : أَوَّلُ مَاءٍ يَرِدُهُ الدَّجَّالُ سَنَامُ جَبَلٍ مُشْرِفٍ عَلَى الْبَصْرَةِ ، وَمَاءٌ إِلَى جَنْبِهِ كَثِيرُ السَّافِ ، يَعْنِي الرَّمْلَ ، هُوَ أَوَّلُ مَاءٍ يَرِدُهُ الدَّجَّالُ

Ka'b said: First lake (or pond) where the Dajjal will go to would be on the top of a tall mountain in Basrah. The lake would have plenty of sand around it and this will be the first lake where he would go. [Nu'aym b. Hammad's Kitab al-Fitan 1491]

عَنْ سُلَيْمَانَ بْنِ عِيسَى ، قَالَ : بَلَغَنِي أَنَّ الدَّجَّالَ يَخْرُجُ مِنْ جَزِيرَةِ أَصْبَهَانَ فِي الْبَحْرِ ، يُقَالُ لَهَا مَاطُولَةُ

Sulaiman b. Eisa said: I have been informed that the Dajjal will emerge from the sea in an island in Isfahan that is said to be long. [Nu'aym b. Hammad's Kitab al-Fitan 1493]

عَنْ كَعْبٍ ، قَالَ : إِذَا نَزَلَ الدَّجَّالُ الأُرْدُنَّ دَعَا بِجَبَلِ طُورَ وَتَابُورَ وَجَبَلِ الْجُودِيِّ ، حَتَّى

يَنْتَطِحْنَ ، وَالنَّاسُ يَنْظُرُونَ إِلَيْهِمَا ، كَمَا تَنْتَطِحُ الثَّوْرَانِ أَوِ الْكَبْشَانِ ، وَيَقُولُ : عُودَا مَكَانَكُمَا

Ka'b said: When the Dajjal reaches Jordan, he will call mount Toor, Thaaboor, and mount Judi after which they will collide with each other like two bulls or two goats do with their horns. People will witness this incident; then the Dajjal will say to those mountains: 'Go back to your original places'. [Nu'aym b. Hammad's Kitab al-Fitan 1501]

عَنْ بَكْرِ بْنِ سَوَادَةَ ، حَدَّثَنِي لَقِيطُ بْنُ مَالِكٍ : " أَنَّ الْمُؤْمِنِينَ يَوْمَ يَخْرُجُ الدَّجَّالُ اثْنَا عَشَرَ أَلْفَ رَجُلٍ ، وَسَبْعَةُ آلافِ امْرَأَةٍ ، وَسَبْعُ مِائَةٍ أَوْ ثَمَانِ مِائَةِ امْرَأَةٍ

Laqeet b. Maalik said: During the time of the Dajjal, the faithful believers would be 12,000 men and 700 or 800 women. [Nu'aym b. Hammad's Kitab al-Fitan 1504]

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ، قَالَ : مُقَدِّمَةُ الدَّجَّالِ سَبْعُونَ أَلْفًا ، أَسْرَعُ وَأَجْرأُ مِنَ النَّمِرَانِ " . فَقَالَ رَجُلٌ : مَنْ يَسْتَطِيعُ هَؤُلاءِ ؟ فَقَالَ : " لا أَحَدَ إِلا اللَّهُ

Abdullah b. Amru said: Behind the Dajjal's troops would be 70,000 fast and brave panthers. Someone asked: 'Who will be able to counter them' so he replied: 'No one except Allah'. [Nu'aym b. Hammad's Kitab al-Fitan 1505]

عَنْ حَسَّانَ بْنِ عَطِيَّةَ ، قَالَ : يَنْجُو مِنَ الدَّجَّالِ اثْنَا عَشَرَ أَلْفَ رَجُلٍ ، وَسَبْعَةُ آلافِ امْرَأَةٍ

Ibn Atiyyah said: Twelve thousand (12,000) men and seven thousand (7,000) women will find themselves relieved from the Dajjal. [Nu'aym b. Hammad's Kitab al-Fitan 1507]

عَنْ يَزِيدَ بْنِ خُمَيْرٍ ، وَيَزِيدَ بْنِ شُرَيْحٍ ، وَجُبَيْرِ بْنِ نُفَيْرٍ ، وَالْمِقْدَامِ بْنِ مَعْدِي كَرِبَ ، وعمرو بن الأسود ، وكثير بن مرة قَالُوا جَمِيعًا : " لَيْسَ الدَّجَّالُ إِنْسَانًا إِنَّمَا هُوَ شَيْطَانٌ فِي بَعْضِ جَزَائِرِ الْبَحْرِ ، مُوثَقٌ بِسَبْعِينَ حَلْقَةً ، لا يُعْلَمُ مَنْ أَوْثَقَهُ ، أَسُلَيْمَانُ أَمْ غَيْرُهُ ؟ فَإِذَا كَانَ أَوَّلُ ظُهُورِهِ فَكَّ اللَّهُ عَنْهُ فِي كُلِّ عَامٍ حَلْقَةً ، فَإِذَا بَرَزَ أَتَتْهُ أَتَانٌ عَرْضُ مَا بَيْنَ أُذُنَيْهَا أَرْبَعُونَ ذِرَاعًا بِذِرَاعِ الْجَبَّارِ ، وَذَلِكَ فَرْسَخٌ لِلرَّاكِبِ الْمُجِدِّ ، فَيَضَعُ عَلَى ظَهْرِهَا مِنْبَرًا مِنْ نُحَاسٍ ، وَيَقْعُدُ عَلَيْهِ ، فَتُبَايِعُهُ قَبَائِلُ الْجِنِّ ، وَيُخْرِجُونَ لَهُ كُنُوزَ الأَرْضِ ، وَيَقْتُلُونَ لَهُ النَّاسَ "

Yazid b. Khumayr, Yazid b. Shurayh, Jubayr b. Nufayr, Miqdam b. Ma'di Karib and Amru b. al-Aswad all said: Everyone says that the Dajjal is not a human but a devil. He is locked in some island near a sea with 70 chains. No one knows whether Sulaiman or someone else locked him. When the time for his emergence approaches, Allah will open one chain every year. When he emerges, a female donkey will come to him the distance between whose ears would be 40 hands about the size of the hands of Jabbar. This will be a ride for travellers. On its back would be a pulpit of copper and the Dajjal will sit on it. Tribes of Jinns will give oath of allegiance to him and will bring out the treasures from the earth for him and will fight the people for him. [Nu'aym b. Hammad's Kitab al-Fitan 1509]

حَدَّثَنَا عَبْدُ الرَّزَّاقِ ، حَدَّثَنَا مَعْمَرٌ ، قَالَ : بَلَغَنِي أَنَّهُ يَجْعَلُ عَلَى حَلْقِهِ صَفِيحَةً مِنْ نُحَاسٍ ، وَبَلَغَنِي أَنَّ الْخَضِرَ الَّذِي يَقْتُلُهُ الدَّجَّالُ ثُمَّ يُحْيِيهِ

Ma'mar said: It has reached to me that this warner will get bronze plates around his neck and it has also reached to me that the one the Dajjal will kill and resurrect would be Khidr. [Nu'aym b. Hammad's Kitab al-Fitan 1514]

عَنْ كَعْبٍ ، قَالَ : قَالَ سَلْمَانُ الْفَارِسِيُّ: أَيَّامُ الدَّجَّالِ مِقْدَارُ عَامَيْنِ وَنِصْفٍ

Ka'b said that Salman al-Fasri said: The Dajjal's era would be for two and a half years. [Nu'aym b. Hammad's Kitab al-Fitan 1540]

عَنْ حُذَيْفَةَ ، قَالَ : يَخْرُجُ فِي الْفِتْنَةِ الرَّابِعَةِ ، بَقَاؤُهُ أَرْبَعُونَ سَنَةً ، يُخَفِّفُهَا اللَّهُ عَلَى الْمُؤْمِنِينَ ، فَتَكُونُ السَّنَةُ كَالْيَوْمِ

Huzayfah said: The Dajjal will emerge in the fourth trial and will remain for forty years. Allah will create ease for the faithful believers in it so that a year will be like a day. [Nu'aym b. Hammad's Kitab al-Fitan 1542]

عَنْ كَعْبٍ ، قَالَ : إِذَا نَزَلَ عِيسَى لَمْ يَجِدْ رِيحَهُ وَلا نَفَسَهُ كَافِرٌ إِلا مَاتَ ، وَنَفَسُهُ يَبْلُغُ مَدَّ بَصَرِهِ ، فَيُدْرِكُ نَفَسُهُ الدَّجَّالَ عَلَى قِيدِ شِبْرٍ مِنْ بَابِ لُدٍّ ، وَقَدْ نَزَلَ إِلَى الْعَيْنِ فِي أَسْفَلِ الْعَقَبَةِ لِيَشْرَبَ مِنْهَا ، فَيَذُوبُ ذَوَبَانَ الشَّمْعِ فَيَمُوتُ

Ka'b said: When Eisa descends, every disbeliever will die to whom his scent and smell reaches and it will reach as far as the eye can see and it will catch the Dajjal just before the gate of Ludd (Lod). The Dajjal would be at the stream of Asfal al-Aqaba to get water from there when he faces this and he will start to melt like a candle melts and he will eventually die. [Nu'aym b. Hammad's Kitab al-Fitan 1547]

عَنْ سُلَيْمَانَ بْنِ عِيسَى ، قَالَ : بَلَغَنِي أَنَّ عِيسَى ابْنَ مَرْيَمَ ، يَقْتُلُ الدَّجَّالَ عَلَى تَلِّ الْمَلاحِمِ ، وَهُوَ نَهَرُ ابْنِ فُطْرُسٍ ، ثُمَّ يَرْجِعُ إِلَى بَيْتِ الْمَقْدِسِ

Sulaiman b. Eisa said: It has reached to me that Eisa b. Maryam will kill the Dajjal at the river of Ibn Futrus around the time of the great wars; then he will return to Jerusalem. [Nu'aym b. Hammad's Kitab al-Fitan 1551]

عَنْ أَبِي غَالِبٍ ، قَالَ : كُنْتُ أَسِيرُ مَعَ نَوْفٍ حَتَّى انْتَهَيْتُ إِلَى عَقَبَةِ أَفِيقٍ ، فَقَالَ : هَذَا الْمَكَانُ الَّذِي يَقْتُلُ فِيهِ الْمَسِيحُ الدَّجَّالَ

Abu Ghalib said: I was travelling with Nawf that we passed by a place called Aqaba Afeeq so he said: This is the place where the Dajjal will be killed. [Nu'aym b. Hammad's Kitab al-Fitan 1552]

عَنْ كَعْبٍ ، قَالَ : الْمَعْقِلُ مِنَ الدَّجَّالِ نَهَرُ ابْنِ فُطْرُسٍ

Ka'b said: The place of protection from the Dajjal is the river of Ibn Futrus. [Nu'aym b. Hammad's Kitab al-Fitan 1557 and 1558]

عَنْ كَعْبٍ ، قَالَ : مَعْقِلُ الْمُسْلِمِينَ إِذَا خَرَجَ الدَّجَّالُ بَيْتُ الْمَقْدِسِ

Ka'b said: When the Dajjal emerges, the headquarters (or place of safety) of the Muslims would be Jerusalem. [Nu'aym b. Hammad's Kitab al-Fitan 1559]

عَنْ كَعْبٍ ، قَالَ : " يَهْبِطُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلامُ عِنْدَ الْقَنْطَرَةِ الْبَيْضَاءِ عَلَى بَابِ دِمَشْقَ الشَّرْقِيِّ إِلَى طَرَفِ الشَّجَرِ ، تَحْمِلُهُ غَمَامَةٌ ، وَاضِعٌ يَدَيْهِ عَلَى مَنْكِبِ مَلَكَيْنِ ، عَلَيْهِ رِيطَتَانِ ، مُؤْتَزِرٌ بِإِحْدَيهِمَا ، مُرْتَدٍ بِالأُخْرَى ، إِذَا أَكَبَّ رَأْسَهُ قَطَرَ مِنْهُ كَالْجُمَانِ ، فَيَأْتِيهِ الْيَهُودُ ، فَيَقُولُونَ : نَحْنُ أَصْحَابُكَ ، فَيَقُولُ : كَذَبْتُمْ ، ثُمَّ يَأْتِيهِ النَّصَارَى ، فَيَقُولُونَ : نَحْنُ أَصْحَابُكَ ، فَيَقُولُ : كَذَبْتُمْ ، بَلْ أَصْحَابِي الْمُهَاجِرُونَ ، بَقِيَّةُ أَصْحَابِ الْمَلْحَمَةِ ، فَيَأْتِي مُجَمِّعُ الْمُسْلِمِينَ حَيْثُ هُمْ ، فَيَجِدُ خَلِيفَتَهُمْ يُصَلِّي بِهِمْ ، فَيَتَأَخَّرُ لِلْمَسِيحِ حِينَ يَرَاهُ ، فَيَقُولُ : يَا مَسِيحَ اللَّهِ ، صَلِّ لَنَا ، فَيَقُولُ : بَلْ أَنْتَ فَصَلِّ لأَصْحَابِكَ ، فَقَدْ رَضِيَ اللَّهُ عَنْكَ ، فَإِنَّمَا بُعِثْتُ وَزِيرًا ، وَلَمْ أُبْعَثْ أَمِيرًا ، فَيُصَلِّي لَهُمْ خَلِيفَةُ الْمُهَاجِرِينَ رَكْعَتَيْنِ مَرَّةً وَاحِدَةً ، وَابْنُ مَرْيَمَ فِيهِمْ ، ثُمَّ يُصَلِّي لَهُمُ الْمَسِيحُ بَعْدَهُ ، وَيَنْزِعُ خَلِيفَتَهُمْ "

Ka’b said: Eisa b. Maryam will descend at the white gate on the eastern side of Damascus near the edges of trees being carried on a cloud with his hands on two angels with his hair as if dripping with water. The Jews will come to him and say: ‘We are your companions’. He will say: ‘You have lied’. The Christians will come to him and say: ‘We are your companions’ and he will say: ‘You have lied; in fact my companions are the migrants, and those (Muslims) that took part in the Armageddon and the remaining of the Muslims’. They will find their Caliph ready for prayer who will say to him: ‘O Messiah of Allah! Lead us in prayer’ but he will reply: ‘In fact, you lead your companions (i.e. all of us) for surely Allah is pleased with you. I am sent as a minister and not as a ruler’. Therefore, the leader of the migrants will lead them in two Rakaat once while the son of Maryam would be among them; then the Messiah will pray after him and take over his caliphate. [Nu’aym b. Hammad’s Kitab al-Fitan 1573]

عَنْ كَعْبٍ ، قَالَ : إِذَا خَرَجَ عِيسَى ابْنُ مَرْيَمَ انْقَطَعَتِ الإِمَارَةُ

Ka’b said: When Eisa b. Maryam appears, the state will collapse. [Nu’aym b. Hammad’s Kitab al-Fitan 1575]

عَنْ كَعْبٍ ، قَالَ : يُحَاصِرُ الدَّجَّالُ الْمُؤْمِنِينَ بِبَيْتِ الْمَقْدِسِ ، فَيُصِيبُهُمْ جُوعٌ شَدِيدٌ ، حَتَّى يَأْكُلُوا أَوْتَارَ قِسِيِّهِمْ مِنَ الْجُوعِ ، فَبَيْنَا هُمْ عَلَى ذَلِكَ إِذْ سَمِعُوا صَوْتًا فِي الْغَلَسِ ، فَيَقُولُونَ : إِنَّ هَذَا لَصَوْتُ رَجُلٍ شَبْعَانَ ، قَالَ : فَيَنْظُرُونَ فَإِذَا بِعِيسَى بْنِ مَرْيَمَ ، قَالَ : وَتُقَامُ الصَّلاةُ ، فَيَرْجِعُ إِمَامُ الْمُسْلِمِينَ الْمَهْدِيُّ ، فَيَقُولُ عِيسَى : تَقَدَّمْ ، فَلَكَ أُقِيمَتِ الصَّلاةُ ، فَيُصَلِّي بِهِمْ ذَلِكَ الرَّجُلُ تِلْكَ الصَّلاةَ ، قَالَ : ثُمَّ يَكُونُ

عِيسَى إِمَامًا بَعْدَهُ

Ka'b said: The Dajjal will surround the faithful believers in Jerusalem. They will be so hungry that they will eat strings. They will be like that when they hear a voice (or sound) and will say: 'This is the voice of a man who is satisfied (from hunger)'. They will see that it is Eisa b. Maryam. It would be the time for prayer and the Mahdi would back away to allow him to lead but he will say to step forward and lead the prayer which he will do. Then after him (the Mahdi), Eisa will be the leader (of the believers). [Nu'aym b. Hammad's Kitab al-Fitan 1597]

عَنْ سُلَيْمَانَ بْنِ عِيسَى ، قَالَ : " بَلَغَنِي أَنَّ عِيسَى ابْنَ مَرْيَمَ ، إِذَا قَتَلَ الدَّجَّالَ رَجَعَ إِلَى بَيْتِ الْمَقْدِسِ ، فَيَتَزَوَّجُ إِلَى قَوْمِ شُعَيْبٍ خَتَنِ مُوسَى ، وَهُمْ جُذَامٌ ، فَيُولَدُ لَهُ فِيهِمْ ، وَتُقِيمُ تِسْعَ عَشْرَةَ سَنَةً لا يَكُونُ أَمِيرٌ وَلا شُرَطِيٌّ ، وَلا مَلِكٌ "

Sulaiman b. Eisa said: I was informed that when Eisa b. Maryam kills the Dajjal, he will return to Jerusalem and marry into the nation of Shu'ayb whom Musa married into and they are the Juzam tribe. He will have offspring from them (by marrying into that tribe or race) and he will stay for 19 years while there will be no ruler, no police and no king. [Nu'aym b. Hammad's Kitab al-Fitan 1600]

عَنْ أَرْطَاةَ ، قَالَ : يَمْكُثُ عِيسَى بَعْدَ الدَّجَّالِ ثَلاثِينَ سَنَةً ، كُلُّ سَنَةٍ مِنْهَا يَقْدَمُ إِلَى مَكَّةَ فَيُصَلِّي فِيهَا وَيُهَلِّلُ

Arta said: Eisa stays after Dajjal for thirty years and each year he goes to Makkah to offer Salah and perform the pilgrimage. [Nu'aym b. Hammad's Kitab al-Fitan 1609]

عَنِ الْحَسَنِ ، قَالَ : يَخْرُجُ جَيْشٌ مِنْ خُرَاسَانَ يُعْقِبُهُمُ الدَّجَّالُ

Hassan said: An army will emerge from Khurasan. After them the Dajjal will emerge. [Nu'aym b. Hammad's Kitab al-Fitan 1485]

The army to come from Khurasan would be before the Mahdi

and after the Mahdi, the Dajjal would emerge.

عَنْ كَعْبِ الأَحْبَارِ ، قَالَ : كَلْبُ السَّاعَةِ الدَّجَّالُ ، وَمَنْ صَبَرَ عَلَى فِتْنَةِ الدَّجَّالِ لَمْ يُفْتَنْ ، وَلَنْ يُفْتَنَ أَبَدًا حَيًّا وَلا مَيِّتًا ، وَمَنْ أَدْرَكَهُ وَلَمْ يَتْبَعْهُ وَجَبَتْ لَهُ الْجَنَّةُ ، وَإِذَا خَلَصَ الرَّجُلُ وَكَذَّبَ الدَّجَّالَ مَرَّةً وَاحِدَةً ، وَقَالَ : قَدْ عَلِمْتُ مَنْ أَنْتَ ، أَنْتَ الدَّجَّالُ ، ثُمَّ قَرَأَ عَلَيْهِ بِفَاتِحَةِ سُورَةِ الْكَهْفِ ، لَمْ يَخْشَهُ ، وَلا يَقْدِرُ أَنْ يَفْتِنَهُ ، وَكَانَتْ لَهُ تِلْكَ الآيَةُ كَالتَّمِيمَةِ مِنَ الدَّجَّالِ ، فَطُوبَى لِمَنْ نَجَا بِإِيمَانِهِ قَبْلَ فِتَنِ الدَّجَّالِ وَهَوَانِهِ وَصَغَارِهِ ، وَلَيُدْرِكَنَّ أَقْوَامًا مِثْلَ خِيَارِ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Ka’b al-Ahbar said: Before the hour, the Dajjal will emerge and whoever has patience in the Dajjal’s fitna, will not be put to trial, neither in this life nor in the afterlife. Whoever finds him and does not obey him, heaven will become obligatory upon him. When a person is sincere and denies him once and says: ‘I know who you are. You are the Dajjal’ and then recites the Surahs Fatiha and Kahf will not be fearful of the Dajjal nor will the Dajjal have any power over him to put him to trial; these signs will be like amulets against him. Glad tidings to those who find relief because of their faith before the trials of the Dajjal and before his disgrace and hopelessness. The Dajjal will encounter a nation that will be like the best ones from the companions of Muhammad (ﷺ).

[Nu’aym b. Hammad’s Kitab al-Fitan 1432; a similar narration is found in 1508 with slight variation]

عَنْ كَعْبٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَأْتِيهِمُ الْخَبَرُ أَنَّ الدَّجَّالَ قَدْ خَرَجَ بَعْدَ فَتْحِهِمُ الْقُسْطَنْطِينِيَّةَ ، فَيَنْصَرِفُونَ ، فَلا يَجِدُونَهُ ، ثُمَّ لا يَلْبَثُونَ إِلا قَلِيلا حَتَّى يَخْرُجَ

Ka’b said that the Messenger of Allah (ﷺ) said: After the conquest of Constantinople, news will reach that the Dajjal has emerged so they (the Muslims) will go out (to confront him) but will not find him. Then he will emerge a little after that. [Nu’aym b. Hammad’s Kitab al-Fitan 1454]

يَكُونُ قَبْلَ خُرُوجِ الْمَسِيحِ الدَّجَّالِ سَنَوَاتُ خُدْعَةٍ ، يُكَذَّبُ فِيهَا الصَّادِقُ ، وَيُصَدَّقُ فِيهَا الْكَاذِبُ ، وَيُؤْتَمَنُ فِيهَا الْخَائِنُ ، وَيُخَوَّنُ فِيهَا الأَمِينُ ، وَيَتَكَلَّمُ الرُّوَيْبِضَةُ الْوَضِيعُ مِنَ النَّاسِ

Before the emergence of the Dajjal, there would be years of deceit in which the truthful is considered a liar and the liar is believed; the traitor is trusted and the believer is betrayed therein. The Ruwaybidah (general population of foolish people) will have their way. [Nu'aym b. Hammad's Kitab al-Fitan 1455]

لَنْ يَجْمَعَ اللَّهُ عَلَى هَذِهِ الأُمَّةِ سَيْفَ الدَّجَّالِ وَسَيْفَ الْمَلْحَمَةِ

Allah will not gather upon this Ummah (nation) the sword of the Dajjal and the sword of the massacre (Armageddon). [Nu'aym b. Hammad's Kitab al-Fitan 1464]

عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ الْغَسَّانِيّ ، حَدَّثَنِي الْهَيْثَمُ بْنُ مَالِكٍ الطَّائِيُّ ، رَفَعَ الْحَدِيثَ ، قَالَ : " يَلِي الدَّجَّالُ بِالْعِرَاقِ سَنَتَيْنِ ، يُحْمَدُ فِيهَا عَدْلُهُ ، وَتَشْرَئِبُّ النَّاسُ إِلَيْهِ ، فَيَصْعَدُ يَوْمًا الْمِنْبَرَ فَيَخْطُبُ بِهَا ، ثُمَّ يُقْبِلُ عَلَيْهِمْ فَيَقُولُ لَهُمْ : مَا آنَ لَكُمْ أَنْ تَعْرِفُوا رَبَّكُمْ ؟ فَيَقُولُ لَهُ قَائِلٌ : وَمَنْ رَبُّنَا ؟ فَيَقُولُ : أَنَا ، فَيُنْكِرُ مُنْكِرٌ مِنَ النَّاسِ مِنْ عِبَادِ اللَّهِ قَوْلَهُ ، فَيَأْخُذُهُ فَيَقْتُلُهُ ، وَيَنْزِلُ عَلَيْهِ مَلَكَانِ مِنَ السَّمَاءِ ، فَيَقُولُ أَحَدُهُمَا لَهُ ، حِينَ يَقُولُ : أَنَا رَبُّكُمْ ، كَذَبَ ، وَيَقُولُ لَهُ صَاحِبُهُ : صَدَقَ ، مُصَدِّقًا لِصَاحِبِهِ ، فَمَنْ أَرَادَ اللَّهُ بِهِ الْهُدَى ثَبَّتَهُ ، وَعَلِمَ أَنَّ الْمَلَكَ إِنَّمَا يُصَدِّقُ صَاحِبَهُ ، وَمَنْ أَرَادَ اللَّهُ ضَلالَتَهُ شُبِّهَ عَلَيْهِ ، فَقَالَ : إِنَّ الْمَلَكَ حِينَ يُصَدِّقُ صَاحِبَهُ إِنَّمَا يُصَدِّقُ الدَّجَّالَ تَرْتِيبًا لِضَلالَتِهِ ، ثُمَّ يَسِيرُ الدَّجَّالُ ، فَمَنْ أَجَابَهُ أَمَرَ السَّمَاءَ فَأَمْطَرَتْهُمْ ، وَمَنْ خَالَفَهُ أَصْبَحُوا وَقَدْ تَبِعَتْ أَمْوَالُهُمْ كُلُّهَا الدَّجَّالَ ، وَجُلُّ تَبَعِهِ الْيَهُودُ وَالأَعْرَابُ ، وَيُقْتِرُ عَلَى الْمُسْلِمِينَ ، وَيُضَيِّقُ عَلَيْهِمْ حَتَّى يَبْلُغَهُمُ الْجَهْدُ ، وَحَتَّى أَنَّ أَهْلَ الْبَيْتِ لَهُمُ الْعَدَدُ تُعَشِّيهِمُ الْعَنْزُ الْوَاحِدَةُ "

Al-Haytha b. Maalik al-Ta'i said: The Dajjal will be the ruler of Iraq for two years where his justice would be appreciated and praised and the people will be influenced and impressed by him. One day he will get on the pulpit and give a sermon; he will address the people and say: 'Has not the time come that you recognize your Lord?' One person will ask: 'Who is our Lord?' So he will say: 'I am'. A man of God will reject his claim so he will grab him and kill him. Two angels will descend upon the Dajjal so when the Dajjal says that he is God, one of the angels will say: 'You have lied' and the other angel will

agree to the first and say to him: 'You have spoken the truth'. Whomsoever Allah wills to misguide will be put in doubt so he will say: 'This angel agrees to what the Dajjal claims' whereas he would be agreeing to what his partner angel would have said. Then the Dajjal will depart. Whoever obeys the Dajjal, he (the Dajjal) will order the sky and it will rain over them and whoever opposes him will find that by morning all his wealth will follow (and go away with) the Dajjal. Most of those who obey the Dajjal will be Jews and villagers. The Muslims will be in difficulty and troubles so much so that one family will spend their life around one goat. [Nu'aym b. Hammad's Kitab al-Fitan 1506]

حَدَّثَنَا أَبُو عُمَرَ ، عَنِ ابْنِ لَهِيعَةَ ، عَنْ عَبْدِ الْوَهَّابِ بْنِ حُسَيْنٍ ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ ، عَنْ أَبِيهِ ، عَنِ الْحَارِثِ ، عَنْ عَبْدِ اللَّهِ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " بَيْنَ أُذُنَيْ حِمَارِ الدَّجَّالِ أَرْبَعُونَ ذِرَاعًا ، وَخَطْوَةُ حِمَارِهِ مَسِيرَةُ ثَلاثَةِ أَيَّامٍ ، يَخُوضُ الْبَحْرَ عَلَى حِمَارِهِ كَمَا يَخُوضُ أَحَدُكُمُ السَّاقِيَةَ عَلَى فَرَسِهِ ، يَقُولُ : أَنَا رَبُّ الْعَالَمِينَ ، وَهَذِهِ الشَّمْسُ تَجْرِي بِإِذْنِي ، أَفَتُرِيدُونَ أَنْ أَحْبِسَهَا ؟ فَيَحْبِسُ الشَّمْسَ حَتَّى يَجْعَلَ الْيَوْمَ كَالشَّهْرِ وَالْجُمُعَةِ ، وَيَقُولُ : أَتُرِيدُونَ أَنْ أُسَيِّرَهَا لَكُمْ ؟ فَيَقُولُونَ : نَعَمْ ، فَيَجْعَلُ الْيَوْمَ كَالسَّاعَةِ ، وَتَأْتِيهِ الْمَرْأَةُ ، فَتَقُولُ : يَا رَبِّ أَحْيِي ابْنِي ، وَأَحْيِي زَوْجِي ، حَتَّى أَنَّهَا تُعَانِقُ شَيْطَانًا ، وَتُنْكِحُ شَيْطَانًا ، وَبُيُوتُهُمْ مَمْلُوءَةٌ شَيَاطِينَ ، وَيَأْتِيهِ الأَعْرَابُ ، فَيَقُولُونَ : يَا رَبَّنَا أَحْيِي لَنَا غَنَمَنَا ، وَإِبِلَنَا ، فَيُعْطِيهِمْ شَيَاطِينَ أَمْثَالَ غَنَمِهِمْ وَإِبِلِهِمْ سَوَاءً ، بِالسِّنِّ وَالسِّمَةِ ، عَلَى حَالِ مَا فَارَقُوهَا عَلَيْهِ ، مُكْتَنِزَةً شَحْمًا ، يَقُولُونَ : لَوْ لَمْ يَكُنْ هَذَا رَبَّنَا لَمْ يُحْيِ لَنَا مَوْتَانَا مِنَ الإِبِلِ وَالْغَنَمِ ، وَمَعَهُ جَبَلٌ مِنْ مَرَقٍ ، وَعِرَاقُ اللَّحْمِ حَارٌّ لا يَبْرُدُ ، وَنَهَرٌ جَارٍ ، وَجَبَلٌ مِنْ جِنَانٍ وَخُضْرَةٍ ، وَجَبَلٌ مِنْ نَارٍ وَدُخَانٍ ، يَقُولُ : هَذِهِ جَنَّتِي ، وَهَذِهِ نَارِي ، وَهَذَا طَعَامِي ، وَهَذَا شَرَابِي ، وَالْيَسَعُ مَعَهُ يُنْذِرُ النَّاسَ ، وَيَقُولُ : هَذَا الْمَسِيحُ الْكَذَّابُ فَاحْذَرُوهُ ، لَعَنَهُ اللَّهُ ، يُعْطِيهِ اللَّهُ مِنَ السُّرْعَةِ وَالْخِفَّةِ مَا لا يَلْحَقُهُ الدَّجَّالُ ، فَإِذَا قَالَ : أَنَا رَبُّ الْعَالَمِينَ ، قَالَ لَهُ النَّاسُ : كَذَبْتَ ، وَيَقُولُ الْيَسَعُ : صَدَقَ النَّاسُ ، فَيَمُرُّ بِمَكَّةَ فَإِذَا هُوَ بِخَلْقٍ عَظِيمٍ ، فَيَقُولُ : مَنْ أَنْتُمْ ؟ فَإِنَّ هَذَا الدَّجَّالَ قَدْ أَتَاكَ ، فَيَقُولُ : أَنَا مِيكَائِيلُ ، بَعَثَنِي اللَّهُ تَعَالَى أَنْ أَمْنَعَهُ مِنْ حَرَمِهِ ، وَيَمُرُّ بِالْمَدِينَةِ فَإِذَا هُوَ بِخَلْقٍ عَظِيمٍ ، فَيَقُولُ : مَنْ أَنْتَ ؟ هَذَا الدَّجَّالُ قَدْ أَتَاكَ ، فَيَقُولُ : أَنَا جِبْرِيلُ ، بَعَثَنِي اللَّهُ تَعَالَى لأَمْنَعَهُ مِنْ حَرَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَيَمُرُّ الدَّجَّالُ بِمَكَّةَ فَإِذَا رَأَى مِيكَائِيلَ وَلَّى هَارِبًا ، وَلا يَدْخُلُ الْحَرَمَ ، فَيَصِيحُ صَيْحَةً فَيَخْرُجُ إِلَيْهِ مِنْ مَكَّةَ كُلُّ مُنَافِقٍ وَمُنَافِقَةٍ ، ثُمَّ يَمُرُّ بِالْمَدِينَةِ فَإِذَا رَأَى جِبْرِيلَ وَلَّى هَارِبًا ، فَيَصِيحُ صَيْحَةً فَيَخْرُجُ إِلَيْهِ مِنَ الْمَدِينَةِ كُلُّ مُنَافِقٍ وَمُنَافِقَةٍ ، وَيَأْتِي النَّذِيرُ إِلَى الْجَمَاعَةِ الَّتِي فَتَحَ اللَّهُ عَلَى أَيْدِيهِمُ الْقُسْطَنْطِينِيَّةَ ، وَمَنْ تَأَلَّفَ إِلَيْهِمْ مِنَ الْمُسْلِمِينَ بِبَيْتِ الْمَقْدِسِ ، يَقُولُونَ : هَذَا الدَّجَّالُ قَدْ أَتَاكُمْ ، فَيَقُولُونَ : اجْلِسْ فَإِنَّا نُرِيدُ قِتَالَهُ ، فَيَقُولُ : بَلْ أَرْجِعُ حَتَّى أُخْبِرَ النَّاسَ بِخُرُوجِهِ ، فَإِذَا انْصَرَفَ تَنَاوَلَهُ الدَّجَّالُ ، ثُمَّ يَقُولُ : هَذَا الَّذِي يَزْعُمُ أَنِّي لَمْ أَكُنْ أَقْدِرُ عَلَيْهِ ، فَاقْتُلُوهُ شَرَّ قِتْلَةٍ ، فَيُنْشَرُ بِالْمَنَاشِيرِ ، ثُمَّ يَقُولُ : إِنْ أَنَا أَحْيَيْتُهُ لَكُمْ تَعْلَمُونَ أَنِّي رَبُّكُمْ ؟ فَيَقُولُونَ : قَدْ نَعْلَمُ أَنَّكَ رَبُّنَا وَأَحَبُّ إِلَيْنَا نَزْدَادُ يَقِينًا ، فَيَقُولُ : نَعَمْ ، فَيَقُومُ بِإِذْنِ اللَّهِ تَعَالَى ، لا يَأْذَنُ اللَّهُ لِنَفْسٍ غَيْرِهَا لِلدَّجَّالِ أَنْ يُحْيِيَهَا ، فَيَقُولُ : أَلَيْسَ قَدْ أَمَتُّكَ ثُمَّ أَحْيَيْتُكَ ؟ فَأَنَا رَبُّكَ ، فَيَقُولُ : الآنَ ازْدَدْتُ يَقِينًا ،

أَنَا الَّذِي بَشَّرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّكَ تَقْتُلُنِي ، ثُمَّ أَحْيَا بِإِذْنِ اللَّهِ
تَعَالَى ، لا يُحْيِي اللَّهُ لَكَ نَفْسًا غَيْرِي ، فَيَضَعُ عَلَى جِلْدِ النَّذِيرِ صَفَائِحَ مِنْ نُحَاسٍ
فَلا يَحِيكُ فِيهِ شَيْءٌ مِنْ سِلاحِهِمْ ، لا بِضَرْبِ سَيْفٍ ، وَلا سِكِّينٍ ، وَلا حَجَرٍ إِلا
تَحَوَّلَ عَنْهُ ، وَلَمْ يَضُرَّهُ مِنْهُ شَيْءٌ ، فَيَقُولُ : اطْرَحُوهُ فِي نَارِي ، وَيُحَوِّلُ اللَّهُ عَزَّ وَجَلَّ
ذَلِكَ الْجَبَلَ عَلَى النَّذِيرِ جِنَانًا خَضِرَةً ، فَيَشُكُّ النَّاسُ فِيهِ ، وَيُبَادِرُ إِلَى بَيْتِ الْمَقْدِسِ
، فَإِذَا صَعِدَ عَلَى عَقَبَةِ أَفِيقَ وَقَعَ ظِلُّهُ عَلَى الْمُسْلِمِينَ ، فَيُوتِرُونَ قِسِيَّهُمْ لِقِتَالِهِ ،
فَأَقْوَى الْمُسْلِمِينَ يَوْمَئِذٍ مَنْ بَرَكَ بَارِكًا ، أَوْ جَلَسَ جَالِسًا مِنَ الْجُوعِ وَالضَّعْفِ ،
وَيَسْمَعُونَ النِّدَاءَ : يَا أَيُّهَا النَّاسُ قَدْ أَتَاكُمُ الْغَوْثُ "

Abdullah b. Mas'ud related that the Prophet (ﷺ) said: "Between the two ears of the Dajjal is the distance of 40 arm-lengths, and the step of his donkey is the travel of three days. He plunges through the sea as one of you plunge through a stream. He will say, 'I am the lord of all that exists and this sun moves by my permission; do you want me to hold it back?' They will say, 'Yes.' And he will hold it back, until he will make a day to be like a month and a day like a week. He will say, 'Do you want me to make it flow?' They will say, 'Yes,' and he will make a day to be like an hour.

A woman will come to him and say, 'O my lord, my brother and son, my brother and my husband' She will end up hugging a devil (thinking that the devil is her deceased relative come back to life). Their houses will be filled with devils. The Bedouins will come to him and say, 'O lord, bring to life our camels and sheep.' He will give them devils that are in the shapes of their camels and sheep, and even of the same age. They will say, 'If this was not our lord, he would not have brought our dead back to life.'…And with him he will have a mountain of meat, which does not go cold; a flowing river; a mountain of gardens and greenery; and a mountain from fire and smoke. He will say, 'This is my paradise, this is my fire, this is my food, and this is my drink.'

Al-Yasa' will be with him, and he will warn the people,

saying, 'This is the al-Maseeh the Liar, so beware of him – the curse of Allah be on him.' Allah will give him such a (high) degree of speed and agility that the Dajjal will not reach him. When the Dajjal says, 'I am the lord of all that exists,' the people will say, 'You have lied,' and al-Yasa' will say, 'The people have spoken the truth.' The Dajjal will pass by Makkah and will come across a huge creation, and he will say to him, 'Who are you?' He will answer, 'I am Jibreel, and Allah sent me in order for me to forbid you from the Haram of His Messenger.' When the Dajjal will pass by Makkah, he will see Mikail and will turn around, fleeing.

In the morning, the hypocrites in Makkah and Madina will come out to him. A warner will go to those who conquered Constantinople and to those Muslims who will be united at Jerusalem. The Dajjal will take a man from them and say, 'This is the one who claims that I am not able to overcome him? Kill him.' The man will be sawed open. Next, the Dajjal will say, 'I will bring him back to life.' He will say, 'Stand,' and the man will stand by the permission of Allah. But the permission to do the same again will not be given for any other soul.

The Dajjal will say to the man, 'Did I not kill you and then bring you back to life?' The man will say, 'Now I reject you even more vehemently. The Messenger of Allah gave me glad tidings that you will kill me, and then I will be brought back to life by the permission of Allah.' Strips of copper will be placed on his skin (so as to prevent the Dajjal from killing him).

The Dajjal will say, 'Throw him in my fire.' ...The people will then have doubts about him, and he will hasten to Jerusalem. When he will climb 'Aqabah Afeeq, his

darkness will sink over the Muslims. Then they will hear: 'Rescue has come to you.' They will say, 'This is the speech of a man who is full (i.e. not hungry like them); and the earth will shine with the light of its Lord. And 'Eisa b. Maryam will descend and say, 'O group of Muslims, fear your Lord and glorify Him,' and they will do so.

They (i.e. the army of the Dajjal) will want to flee, but Allah will straiten the earth for them, and when they reach the door of Lud, 'Eisa will meet them there. When he (the Dajjal) looks at 'Eisa, he will say, 'Establish the prayer.' The Dajjal will say, 'O Prophet of Allah, the prayer has been established.' 'Eisa will say, 'O enemy of Allah, you have claimed that you are the lord of all that exists — so then to whom will you pray?' 'Eisa will strike him with a whip and kill him. Not a single one of his helpers will hide behind a thing except that that thing will call out, 'O believer! This is a dajjal, so kill him.' They (the believers) will be prevented (from harm) for forty years: no one will die and no one will become sick. A man will say to his sheep, 'Go to the pasture; give birth and graze over there.' Livestock will pass by the crops and they will not eat even an ear (of corn, for example) from it. The snakes and the scorpions will not harm anyone, and predatory animals will be at the doors of houses, without harming anyone. A man who is a believer will take grain, spread it (on the earth) without tilling (the land) and from it will (grow) 700. [Nu'aym b. Hammad's Kitab al-Fitan 1511]

الدَّجَّالُ إِحْدَى عَيْنَيْهِ مَطْمُوسَةٌ وَالأُخْرَى مَمْزُوجَةٌ بِالدَّمِ ، كَأَنَّهَا الزُّهْرَةِ ، وَيَسِيرُ مَعَهُ جَبَلَانِ ، جَبَلٌ مِنْ أَنْهَارٍ وَثِمَارٍ ، وَجَبَلُ دُخَانٍ وَنَارٍ ، يَشُقُّ الشَّمْسَ كَمَا يَشُقُّ الشَّعْرَةَ ، وَيَتَنَاوَلُ الطَّيْرَ فِي الْهَوَاءِ

One of the eyes of the Dajjal is blind and the other is as if red with blood resembling a flower (in color). With him

would be two mountains; one of streams and fruits and the other of smoke and fire. He will tear the sun in such a way as if one parts his hair (from the middle) and he will catch a flying bird. [Nu'aym b. Hammad's Kitab al-Fitan 1520]

الْقُرَى الْمَحْفُوظَةُ : مَكَّةُ ، وَالْمَدِينَةُ ، وإِيلِيَاءُ ، وَنَجْرَانُ ، وَمَا مِنْ لَيْلَةٍ إِلا وَيَنْزِلُ بِنَجْرَانَ سَبْعُونَ أَلْفَ مَلَكٍ يُسَلِّمُونَ عَلَى أَهْلِ الأُخْدُودِ ، ثُمَّ لا يَعُودُونَ إِلَيْهَا أَبَدًا

The villages that are protected are Makkah, Madina, Jerusalem, and Najran. There is no night except that 70,000 angels descend to Najran and give Salam to the people of trench and they do not ever return to it. [Nu'aym b. Hammad's Kitab al-Fitan 1556]

مَعْقِلُ الْمُسْلِمِينَ مِنَ الدَّجَّالِ بَيْتُ الْمَقْدِسِ ، لا يُخْرَجُونَ وَلا يُغْلَبُونَ

The place of protection of the Muslims from the Dajjal would be Jerusalem; from there they will neither be expelled nor overcome. [Nu'aym b. Hammad's Kitab al-Fitan 1560]

إِذَا نَزَلَ عِيسَى ابْنُ مَرْيَمَ ، وَقُتِلَ الدَّجَّالُ تَمَتَّعُوا حَتَّى يُحِبُّوا لَيْلَةَ طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا ، وَحَتَّى يَتَمَتَّعُوا بَعْدَ خُرُوجِ الدَّابَّةِ أَرْبَعِينَ سَنَةً ، لا يَمُوتُ أَحَدٌ ، وَلا يَمْرَضُ ، وَيَقُولُ الرَّجُلُ لِغَنَمِهِ وَدَوَابِّهِ : اذْهَبُوا فَارْعَوْا فِي مَكَانِ كَذَا وَكَذَا ، وَتَعَالَوْا سَاعَةَ كَذَا وَكَذَا ، وَتَمُرُّ الْمَاشِيَةُ بَيْنَ الزَّرْعَيْنِ لا تَأْكُلُ مِنْهُ سُنْبُلَةً ، وَلا تَكْسِرُ بِظِلْفِهَا عُودًا ، وَالْحَيَّاتُ وَالْعَقَارِبُ ظَاهِرَةً لا تُؤْذِي أَحَدًا ، وَلا يُؤْذِيهَا أَحَدٌ ، وَالسَّبُعُ عَلَى أَبْوَابِ الدُّورِ ، تَسْتَطْعِمُ لا تُؤْذِي أَحَدًا ، وَيَأْخُذُ الرَّجُلُ الصَّاعَ أَوِ الْمُدَّ مِنَ الْقَمْحِ أَوِ الشَّعِيرِ فَيَبْذُرُهُ عَلَى وَجْهِ الأَرْضِ فَلا حَرَّاثَ وَلا كِرَابَ ، فَيَدْخُلُ مِنَ الْمُدِّ الْوَاحِدِ سَبْعُ مِائَةِ مُدٍّ

If Eisa b. Maryam descends and kills the Dajjal, enjoy it until the sun rises from the west and until the beast of the earth emerges forty years later. They (the believers) will be prevented (from harm) for forty years: no one will die and no one will become sick. A man will say to his sheep, 'Go to the pasture; give birth and graze over there.' The livestock will pass by the crops and they will not eat even an ear (of corn, for example) from it. The snakes and the scorpions will not harm anyone, and

predatory animals will be at the doors of houses, without harming anyone. A man who is a believer will take grain, spread it (on the earth) without tilling (the land) and from it will (grow) 700. [Nu'aym b. Hammad's Kitab al-Fitan 1603]

قَالَ الْحَكَمُ بْنُ نَافِعٍ وَحَدَّثَنِي جَرَّاحٌ ، عَمَّنْ حَدَّثَهُ عَنْ كَعْبٍ ، قَالَ : " الدَّجَّالُ بَشَرٌ وَلَدَتْهُ امْرَأَةٌ ، وَلَمْ يَنْزِلْ شَأْنِهِ فِي التَّوْرَاةِ وَالإِنْجِيلِ ، وَلَكِنْ ذُكِرَ فِي كُتُبِ الأَنْبِيَاءِ ، يُولَدُ فِي قَرْيَةٍ بِمِصْرَ يُقَالُ لَهَا قُوصُ ، يَكُونُ بَيْنَ مَوْلِدِهِ وَمَخْرَجِهِ ثَلاثُونَ سَنَةً ، فَإِذَا ظَهَرَ خَرَجَ إِدْرِيسُ وَخُنُوكُ يَصْرُخَانِ فِي الْمَدَائِنِ وَالْقُرَى : إِنَّ الدَّجَّالَ قَدْ خَرَجَ ، فَإِذَا أَقْبَلَ أَهْلُ الشَّامِ لِخُرُوجِهِ تَوَجَّهَ نَحْوَ الْمَشْرِقِ ، ثُمَّ يَنْزِلُ عِنْدَ بَابِ دِمَشْقَ الشَّرْقِيِّ ، ثُمَّ يُلْتَمَسُ فَلا يُقْدَرُ عَلَيْهِ ، ثُمَّ يُرَى عِنْدَ الْمَنَارَةِ الَّتِي عِنْدَ نَهَرِ الْكِسْوَةِ ، ثُمَّ يُطْلَبُ فَلا يُدْرَى أَيْنَ سَلَكَ ، فَيُنْسَى ذِكْرُهُ ، ثُمَّ يَأْتِي الْمَشْرِقَ فَيَظْهَرُ وَيَعْدِلُ ، ثُمَّ يُعْطَى الْخِلافَةَ ، فَيُسْتَخْلَفُ ، وَذَلِكَ عِنْدَ خُرُوجِ الْمَسِيحِ ، وَيُبْرِئُ الأَكْمَهَ وَالأَبْرَصَ ، حَتَّى يَتَعَجَّبَ النَّاسُ ، ثُمَّ يُظْهِرُ السِّحْرَ ، وَيَدَّعِي النُّبُوَّةَ ، فَيَفْتَرِقُ عَنْهُ النَّاسُ وَيُفَارِقُهُ أَهْلُ الشَّامِ ، فَيَفْتَرِقُ أَهْلُ الْمَشْرِقِ ثَلاثَ فِرَقٍ : فِرْقَةٌ تَلْحَقُ بِالشَّامِ ، وَفِرْقَةٌ تَلْحَقُ بِالأَعْرَابِ ، وَفِرْقَةٌ تَلْحَقُ بِهِ ، فَيُقْبِلُ بِمَنْ مَعَهُ " قَالَ كَعْبٌ : " وَهُمْ أَرْبَعُونَ أَلْفًا " ، وَقَالَ بَعْضُ الْعُلَمَاءِ : سَبْعُونَ أَلْفًا ، وَيَأْتِي الأُمَمَ فَيَسْتَمِدُّهُمْ عَلَى أَهْلِ الشَّامِ فَيُجِيبُونَهُ ، وَتُجْمَعُ إِلَيْهِ الْيَهُودُ جَمِيعًا ، فَيَسِيرُ نَحْوَ الشَّامِ ، مُقَدِّمَتُهُ الْعِصَابَةُ الْمَشْرِقِيَّةُ ، مَعَهُمْ أَعْرَابُ جَدِيسٍ ، عَلَيْهِمُ الطَّيَالِسَةُ ، فَيَفْزَعُ أَهْلُ الشَّامِ فَيَهْرُبُونَ إِلَى الْجِبَالِ ، وَمَأْوَى السِّبَاعِ ، اثْنَا عَشَرَ أَلْفًا مِنَ الرِّجَالِ ، وَسَبْعَةُ آلافِ امْرَأَةٍ ، عَامَّتُهُمْ إِلَى جَبَلِ الْبَلْقَاءِ ، قَدِ اعْتَصَمُوا بِهِ ، لا يَجِدُونَ مَا يَأْكُلُونَ غَيْرَ شَجَرِ الْمِلْحِ ، وَتَهْرُبُ عَنْهُمُ السِّبَاعُ إِلَى السَّهْلِ ، وَمِنْهُمْ مَنْ يَأْتِي الْقُسْطَنْطِينِيَّةَ فَيَسْكُنُهَا ، ثُمَّ يَتَرَاسَلُونَ فَيُقْبِلُونَ سِرَاعًا ، حَتَّى يَنْزِلُوا غَرْبِيَّ الأُرْدُنِّ ، عِنْدَ نَهَرِ أَبِي فُطْرُسٍ ، يَنْطَوِي إِلَيْهِمْ كُلُّ فَارٍّ مِنَ الدَّجَّالِ ، وَيُعَبِّئُونَ مَسْلَحَةً عِنْدَ الْمَنَارَةِ الَّتِي غَرْبِيَّ الأُرْدُنِّ ، وَيُقْبِلُ الدَّجَّالُ فَيَهْبِطُ مِنْ عَقَبَةِ أَفِيقَ ، فَيَنْزِلُ شَرْقِيَّ الأُرْدُنِّ ، فَيَحْصُرُهُمْ أَرْبَعِينَ يَوْمًا ، فَيَأْمُرُ نَهَرَ أَبِي فُطْرُسٍ فَيَسِيلُ إِلَيْهِ ، ثُمَّ يَقُولُ : ارْجِعْ فَيَرْجِعُ إِلَى مَكَانِهِ ، وَيَقُولُ : أَيْبِسْ فَيَيْبَسُ ، وَيَأْمُرُ جَبَلَ ثَوْرٍ وَجَبَلَ طُورِ زِيتَا أَنْ يَنْتَطِحَا فَيَنْتَطِحَانِ ، وَيَأْمُرُ الرِّيحَ فَتُثِيرُ السَّحَابَ مِنَ الْبَحْرِ ، فَتُمْطِرُ الأَرْضَ فَتُنْبِتُ ، وَيَأْمُرُ إِبْلِيسَ الأَكْبَرَ ذُرِّيَّتَهُ بِاتِّبَاعِهِ ، فَيُظْهِرُونَ لَهُ الْكُنُوزَ ، فَلا يَمُرُّونَ بِخَرِبَةٍ وَلا أَرْضٍ فِيهَا كَنْزٌ إِلا نُبِذَ إِلَيْهِ كَنْزُهُ ، وَمَعَهُ قَبِيلٌ مِنَ الْجِنِّ ، فَيَتَشَبَّهُونَ بِمَوْتَاهُمْ ، فَيَقُولُ الْحَمِيمُ لِحَمِيمِهِ : أَلَمْ أَمُتْ وَقَدْ حَيِيتُ ؟ ، وَيَخُوضُ الْبَحْرُ فِي الْيَوْمِ ثَلاثَ خَوْضَاتٍ ، فَلا يَبْلُغُ حِقْوَيْهِ ، فَيُمَيَّزُ الْمُؤْمِنُونَ وَالْمُنَافِقُونَ وَالْكَافِرُونَ ، وَالْهَرَبُ عَنْهُ خَيْرٌ مِنَ الْمَقَامِ بَيْنَ يَدَيْهِ ، لِلْمُتَكَلِّمِ يَوْمَئِذٍ بِكَلِمَةٍ يُخْلِصُ بِهَا مِنَ الأَجْرِ كَعَدَدِ رَمْلِ الدُّنْيَا ، وَيُقَاتِلُ النَّاسَ عَلَى الْكُفْرِ ، فَمَنْ قُتِلَ مِنْهُمْ أَضَاءَتْ قُبُورُهُمْ فِي اللَّيْلَةِ الْمُظْلِمَةِ وَاللَّيْلِ الدَّامِسِ قَالَ كَعْبٌ : فَإِذَا رَأَى الْمُؤْمِنُونَ أَنَّهُمْ لا يَسْتَطِيعُونَ قَتْلَهُ ، وَلا أَصْحَابَهُ ، سَارُوا غَرْبِيَّ الأُرْدُنِّ الَّتِي بِبَيْتِ الْمَقْدِسِ ، فَيُبَارَكُ لَهُمْ فِي ثَمَرِهَا ، وَيَشْبَعُ الآكِلُ مِنَ الشَّيْءِ الْيَسِيرِ لِعَظِيمِ بَرَكَتِهَا ، وَيَشْبَعُونَ فِيهَا مِنَ الْخُبْزِ وَالزَّيْتِ ، وَيَتْبَعُهُمُ الدَّجَّالُ ، وَيَأْتِيهِ مَلَكَانِ فَيَقُولُ : أَنَا الرَّبُّ ، فَيَقُولُ لَهُ أَحَدُهُمَا : كَذَبْتَ ، وَيَقُولُ الآخَرُ لِصَاحِبِهِ : صَدَقْتَ ، وَصِفَتُهُ أَنَّهُ أَفْحَجُ ، أَصْهَبُ ، مُخْتَلِفُ الْخَلْقِ ، مَطْمُوسُ الْعَيْنِ الْيُمْنَى ، إِحْدَى يَدَيْهِ أَطْوَلُ مِنَ الأُخْرَى ، يَغْمِسُ الطَّوِيلَةَ مِنْهَا فِي الْبَحْرِ فَيَبْلُغُ قَعْرَهُ ، فَتُخْرِجُ مِنَ الْحِيتَانِ ، يَسِيرُ أَقْصَى الأَرْضِ وَأَدْنَاهَا فِي يَوْمَيْنِ ، خُطْوَتُهُ مَدُّ بَصَرِهِ ، وَتُسَخَّرُ لَهُ الْجِبَالُ وَالأَنْهَارُ وَالسَّحَابُ ، وَيَأْتِي الْجَبَلَ فَيَقُودُهُ ، وَيُدْرِكُ زَرْعُهُ فِي يَوْمٍ ، وَيَقُولُ لِلْجِبَالِ : تَنَحَّيْ عَنِ الطَّرِيقِ ، فَتَفْعَلُ ، وَيَجِيءُ إِلَى الأَرْضِ فَيَقُولُ : أَخْرِجِي مَا فِيكِ مِنَ الذَّهَبِ ، فَتَلْفَظُهُ كَالْيَعَاسِيبِ ، وَكَأَعْيُنِ الْجَرَادِ ، وَمَعَهُ نَهَرُ مَاءٍ ، وَنَهَرُ نَارٍ ، وَجَنَّةٌ خَضْرَاءُ ، وَنَارٌ حَمْرَاءُ ، فَنَارُهُ جَنَّةٌ ، وَجَنَّتُهُ نَارٌ ، وَجَبَلٌ مِنْ خُبْزٍ ، مَنْ أَلْقَاهُ فِي نَارِهِ لَمْ يَحْتَرِقْ ، يَظْهَرُ عِنْدَ عَالِيَةَ مَرَّةً ، وَعَلَى بَابِ

دِمَشْقَ مَرَّةً ، وَعِنْدَ نَهرِ أَبِي فُطْرُسٍ مَرَّةً ، وَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلامُ "

Ka'b said: The Dajjal is a human born to a woman. He is neither mentioned in the Torah nor the Injeel but he is mentioned in the books of the prophets. He was born in a village in Egypt known as Qaus. There is a distance of 30 years between his birth and his emergence. When he emerges, Idrees and Khanooq will start shouting in villages that the Dajjal has emerged. When the people of Syria come to him, he will go towards the east. Then he will come at the eastern gate of Damascus where he will be sought but not defeated. Then he will be seen near the area of Manara which is near the stream of Qiswa. He would be searched but not found; then he would be sought by force after which he would go towards the east, become apparent, and bring justice there. He will be given caliphate and will become the caliph. This would take place near the descent of Eisa. He will cure the blind and the leper. The people will be amazed by him after which he will claim prophethood. People will separate from him; the people of Syria will also separate from him while those of the east will divide into three groups; one group will go and join the people of Syria, the second group will join the villagers, and the third group will join the Dajjal. They will war together with the Dajjal and these will be 40,000 people and some scholars have said that they will be 70,000. Nations will come to him and he will seek their help against the people of Syria; they will help him and all the Jews will join the Dajjal. Then the Dajjal will depart towards Syria; his front lines would be people from the east alongside the villagers with green turbans (or shawls) on them. The people of Syria will become frightened and escape towards the mountains and places of wild animals; they will be 12,000 men and 7,000 women. Their usual

shelter would be at the mountain of Balqaa'. There would be nothing to eat there except bitter trees; wild animals would escape from there towards a more fertile ground. Some of them would go towards Constantinople and live there; then they will be called so they will come immediately and they will encamp on the western side of Abu Futrus river in Jordan where every person that would have escaped from the Dajjal would have gathered. They will make their ammunition center near Manara which would be in the western region of Jordan. The Dajjal will come down from Aqaba Afeeq and encamp in the western region of Jordan. He will surround them for 40 days. He will order Abu Futrus river so it will flow in the Dajjal's direction and then he will order it to return which it will do and then he will order it to dry up which it will do so as well. He will order Thoor and Toor mountains to collide with each other and they will do so and he will order the wind which will blow over the sea and then there will be rain on earth and the plantations (vegetation) of the land will grow. The big devil will instruct his offspring to obey the Dajjal and all these devils will bring treasures for the Dajjal; so whichever barren and abandoned place has any treasure in the ground and over which they pass through, they will pull it out for the Dajjal. The Dajjal will have with him a tribe of Jinns resembling the dead people so one (dead) friend will say to another (living) friend: 'Had I not died? I have been made alive'. He will enter the sea thrice a day which will not even reach his naval. Faithful believers, hypocrites, and the disbelievers will be distinguished and differentiated. Running away from him would be better than facing him. A that time, a person speaking with sincerity will be rewarded (by Allah) equal to the quantity of sand. He will fight for his disbelief against the people so whoever is killed from

among the Muslims will have his grave become very bright in the darkest night. When the faithful believers see that they do not hold the power to confront the Dajjal and his troops, they will depart to the western region of Jordan which is in Jerusalem. For them, its fruit will be blessed and due to this blessing, a little (food) will suffice for a lot. They will suffice themselves with bread and olive oil. The Dajjal will chase them and two angels will come around him. When he says that he is the Lord, one of them will say: 'You have lied' while the other will affirm the first one (but the people will only hear the second one thinking that he was affirmed the claim of the Dajjal). His characteristics are these: his right eye is blind and one of his two hands would be longer than the other. He will put the longer hand in the sea and it will reach the surface beneath; he will pull out fish from there. He will reach faraway places on the earth within two days. His step would reach as far as he can see and the mountains, the rivers, and the clouds will be made obedient to him; he will come near a mountain and pull it away with him and find his crops within one day. He will order the mountain to move out of his way which it will do; he will order the earth to release whatever of gold is in it which it will do so as well. With him would be a stream of water and a river of fire and a green paradise and a red hell; his hell would in reality be heaven and his heaven would be, in reality, hell. He would have a mountain of bread with him. Whoever he puts in his fire will not be burned. He will appear once in Maqam Aliya and once at the gate of Damascus and once at the river of Abu Futrus. And Eisa b. Maryam (عليه السلام) will descend. [Nu'aym b. Hammad's Kitab al-Fitan 1510]

عن عبد الله بن مسعود رضى الله عنه عن النبي صلى الله عليه وسلم قال يكون بين المسلمين وبين الروم هدنة وصلح حتى يقاتلوا معهم عدوا لهم

فيقاسمونهم غنائمهم ثم إن الروم يغزون مع المسلمين فارس فيقتلون مقاتلتهم ويسبون ذراريهم فتقول الروم قاسمونا الغنائم كما قاسمناكم فيقاسمونهم الأموال وذراري الشرك فتقول الروم قاسمونا ما أصبتم من ذراريكم فيقولون لا نقاسمكم ذراري المسليمن أبدا فيقولون غدرتم بنا فترجع الروم إلى صاحبهم بالقسطنطينية فيقولون إن العرب غدرت بنا ونحن أكثر منهم عددا وأتم منهم عدة وأشد منهم قوة فأمدنا نقاتلهم فيقول ما كنت لأغدر بهم قد كانت لهم الغلبة في طول الدهر علينا فيأتون صاحب رومية فيخبرونه بذلك فيوجه ثمانين غاية تحت كل غاية إثنا عشر ألفا في البحر ويقول لهم صاحبهم إذا رسيتم بسواحل الشام فاحرقوا المراكب لتقاتلوا عن أنفسكم فيفعلون ذلك ويأخذون أرض الشام كلها برها وبحرها ما خلا مدينة دمشق والمعتق ويخربون بيت المقدس قال فقال ابن مسعود وكم تسع دمشق من المسلمين قال فقال النبي صلى الله عليه وسلم والذي نفسي بيده لتتسعن على من يأتها من المسلمين كما يتسع الرحم على الولد قلت وما المعتق يا نبي الله قال جبل بأرض الشام من حمص على نهر يقال له الأرنط فتكون ذراري المسلمين في أعلى المعتق والمسلمون على نهر الأرنط والمشركون خلف نهر الأرنط يقاتلونهم صباحا ومساء فإذا أبصر ذلك صاحب القسطنطينية وجه في البر إلى قنسرين ستمائة ألف حتى تجيهم مادة اليمن سبعين ألفا ألف الله قلوبهم بالإيمان معهم أربعون ألفا من حمير حتى يأتوا بيت المقدس فيقاتلون الروم فيهزمونهم ويخرجونهم من جند إلى جند حتى يأتوا قنسرين وتجيهم مادة الموالي قال قلت وما مادة الموالي يا رسول الله قال هم عتاقتكم وهم منكم قوم يجيؤن من قبل فارس فيقولون تعصبتم [علينا] يا عشر العرب لانكون مع أحد من الفريقين أو تجتمع كلمتكم فتقاتل نزار يوما واليمن يوما والموالي يوما فيخرجون الروم إلى العمق وينزل المسلمون على نهر يقال له كذا وكذا يغزى والمشركون على نهر يقال له الرقبة وهو النهر الأسود فيقاتلونهم فيرفع الله تعالى نصره عن العسكرين وينزل صبره عليهما حتى يقتل من المسلمين الثلث ويفر ثلث ويبقى الثلث فأما الثلث الذين يقتلون فشهيدهم كشهيد عشرة من شهداء بدر يشفع الواحد من شهداء بدر لسبعين وشهيد الملاحم يشفع لسبع مائة وأما الثلث الذين يفرون فإنهم يفترقون ثلاثة أثلاث ثلث يلحقون بالروم ويقولون لو كان الله بهذا الدين من حاجة لنصرهم وهم مسلمة العرب بهزا وتنوخ وطيء وسليم وثلث يقولون منازل آبائنا وأجدادنا خير لا تنالنا الروم أبدا مروا بنا إلى البدو وهم الأعراب وثلث يقولون إن كل شيء كاسمه وأرض الشام كاسمها الشؤم فسيروا بنا إلى العراق واليمن والحجاز حيث لا نخاف الروم وأما الثلث الباقي فيمشي بعضهم إلى بعض يقولون الله الله دعوا عنكم العصبية ولتجتمع كلمتكم وقاتلوا عدوكم فإنكم لن تنصروا ما تعصبتم فيجتمعون جميعا ويتبايعون على أن يقاتلوا حتى يلحقوا بإخوانهم الذين قتلوا فإذا أبصر الروم إلى من قد تحول إليهم ومن قتل ورأو قلة المسلمين قام رومي بين الصفين معه بند في أعلاه صليب فينادي غلب الصليب غلب الصليب فيقوم رجل من المسلمين بين الصفين ومعه بند فينادي بل غلب أنصار الله بل غلب أنصار الله وأولياؤه فيغضب الله تعالى على الذين كفروا من قولهم غلب الصليب فيقول يا جبريل أغث عبادي فينزل جبريل في مائة ألف من الملائكة ويقول يا ميكائيل أغث عبادي فينحدر ميكائيل في مائتي ألف من الملائكة ويقول يا إسرافيل أغث عبادي فينحدر إسرافيل في ثلثمائة ألف من الملائكة وينزل الله نصره على المؤمنين وينزل بأسه على الكفار فيقتلون ويهزمون ويسير المسلمون في أرض الروم حتى يأتوا عمورية وعلى سورها خلق كثير يقولون ما رأينا شيئا أكثر من الروم كم قتلنا وهزمنا وما أكثرهم في ههذه المدينة وعلى سورها فيقولون أمنونا على أن نؤدي إليكم الجزية فيأخذون الأمان لهم ولجميع الروم على أداء الجزية وتجتمع إليهم أطرافهم فيقولون يا معشر العرب إن الدجال قد خالفكم إلى دياركم والخبر باطل فمن كان فيهم منكم فلا يلقين شيئا مما معه فإنه قوة لكم على ما بقي فيخرجون فيجدون الخبر باطلا وتثب الروم على ما بقي في بلادهم من العرب فيقتلونهم حتى لا يبقى بأرض الروم عربي ولا

عربية ولا ولد عربي إلا قتل فيبلغ ذلك المسلمين فيرجعون غضبا لله تعالى
فيقتلون مقاتلتهم ويسبون الذراري ويجمعون الأموال لا ينزلون على مدينة ولا
حصن فوق ثلاثة أيام حتى يفتح لهم وينزلون على الخليج ويمد الخليج حتى
يفيض فيصبح أهل القسطنطينية يقولون الصليب مد لنا بحرنا والمسيح ناصرنا
فيصبحون والخليج يابس فتضرب فيه الأخبية ويحسر البحر عن القسطنطينية
ويحيط المسلمون بمدينة الكفر ليلة الجمعة بالتحميد والتكبير والتهليل إلى
الصباح ليس فيهم نائم ولا جالس فإذا طلع الفجر كبر المسلمون تكبيرة واحدة
فيسقط ما بين البرجين فتقول الروم إنما كنا نقاتل العرب فالآن نقاتل ربنا وقد
هدم لهم مدينتنا وخربها لهم فيمكثون بأيديهم ويكيلون الذهب بالأترسة
ويقتسمون الذراري حتى يبلغ سهم الرجل منهم ثلثمائة عذراء ويتمتعوا بما في
أيديهم ما شاء الله ثم يخرج الدجال حقا ويفتح الله القسطنطينية على يدي أقوام
هم أولياء الله يرفع الله عنهم الموت والمرض والسقم حتى ينزل عليهم عيسى
بن مريم عليه السلام فيقاتلون معه الدجال

Abdullah b. Mas’ud said that the Prophet (ﷺ) said: "Between the Muslims and the Romans, there will be a Hudna (truce) and reconciliation treaty to the extent that they will fight together an enemy for the Romans and they will split the war acquisitions. Then, the Romans with the Muslims will invade Persia. The Romans will say: Split with us the war booties like we did. So, the Muslims will split with the Romans the war booties and children of polytheists. The Romans will say: Split what you got of the (Persian) Muslim children. The Muslims will say: We cannot split with you the children of the Muslims. ... The Romans will invade and take over all of Syria, except Damascus and Ma'taq mountain near Homs (in Syria) where the Muslims will keep their children. Victory will be withheld until one third of the Muslims die, one third flee and one third remain fighting. Each of the martyrs of the third who are killed is equal to 10 of those martyred in Badr. Each of Badr's martyrs can intercede for 70 people, thus each of the martyrs in this battle can intercede for 700 people. The third that will flee can be divided into groups: one third join the Romans and say: ‘if Allah had anything to do with this religion (Islam), He would have supported the Muslims’, one third will say: ‘we better go back to the lands of our parents’ and they are the

Bedouins, the last third say 'Syria is ominous like its name sounds', so they leave Syria. Then, the Romans will say: The Cross has won. Allah becomes angry and say: O' Jibreel, help my worshippers! Gabriel will descend with one hundred thousand angels. Allah will say: O' Mikael, help my worshippers! Michael will descend with two hundred thousand angels. Allah will say: O' Israfeel, help my worshippers! Israfeel, will descend with three hundred thousand angels. Allah will descend victory on the believers (Muslims) and descend his wrath on the disbelieves, so they get defeated and killed. The Muslims will reach Amoria and the Romans there will offer to pay Jizya (penalty tax) in exchange for security. The Muslims will accept this offer. However, the Romans will attack the remaining Arabs in their lands and kill all of them, to the extent that there will not remain in the land of the Romans any Arab adult or child who has not been killed. The Muslims will be able to conquer any city or fort in no more than three days. They will reach the bay (where Constantinople is located) and the water will expand (making it difficult to reach the city). So, in the morning, the people of Constantinople will say: 'the Cross expanded our sea and the Messiah supported us'. However, in the next morning, they will find that the bay has dried up and the sea will recede away from Constantinople. The Muslims will besiege the city of disbelief on a Friday night and keep on chanting tahmeed (al-hamdu lillah, meaning Praise to God), takbeer (Allahu Akbar, meaning Allah is the Greatest), Tahleel until the morning. At dawn, the Muslims will say one Takbeer and what is between the two towers will collapse. The Romans will say: We were fighting the Arabs, but now we are fighting our God and God has destroyed for them our city. The Muslims will grab the booties of war and gold. The Muslims will distribute

among themselves the progenies of the Romans to the extent that each man will get 300 virgins to enjoy. Then, the Dajjal actually appears..." [Nu'aym b. Hammad's Kitab al-Fitan]

Even if the Hadith is weak, there are dangerous and troubling signs from news of our times.[1] This Hadith has a very weak chain; however, some people criticize it due to its text as follows:

- Allah would order the Angel Israfeel and he would descend with 300,000 angels for the support of the Muslims. Let's ignore that 3,000-5,000 angels have been mentioned in the Qur'an, we still find some issues such as descending of Israfeel. Other authentic Hadiths mention that he has taken the trumpet and has brought it near the lips and is in the position and ready to blow it. The Day of Judgment would then take place. This narration states that he would be without the trumpet and come down on earth.

This criticism is not valid because there are other authentic narrations that mention the coming down of the angel Israfeel.

- When the Muslims would say the kalima and takbeer, parts of Rome would fall down; the Romans would say that the Arabs have their God on their side. Authentic narrations mention that most of the people in that army would be Bani Ishaaq and not Bani Isma'il i.e. they would be non-Arabs and other authentic Hadiths mention that the Arabs would be very small in number when the Dajjal appears and hence, for the Romans to call Islam as the religion of the Arabs is not just against facts but other authentic Hadiths as well.

For more details about this particular war, read the book titled 'Mahdi: The Promised Caliph'. Most of the people in that war

would be Syrians and there are Hadiths which call them Bani Ishaq, Mawali, and Arab at the same time. Although these are contradictory titles technically, they are not problematic in practice. Prior to Islam, the Syrians were not Arabs and they have become Arabized Arabs.

As for the holocaust by the West on the Muslims, it may or may not be true and it may include the understanding of one, or more, of the narrators. Romans might kill all Muslims in their land whereas the narrator(s) might have thought that since all Muslims were Arabs (during his time); holocaust would also be on Arabs.

APPENDIX 2: INDEX OF COMPANIONS (SAHABA) THAT NARRATED HADITHS ON THE DAJJAL

The following section is taken from the book *Trials of the Dajjal in the light of the Qur'an and Hadith* by Sheikh Muhammad Yousuf Khan. It is an Urdu book (فتنہ دجال قرآن و حدیث کی روشنی میں) and the table below has been translated by the author.

Serial No.	Name of companion	Hadith reference
1	Abu Bakr al-Siddique	Tirmizi 2237, Ibn Majah 4072, Musnad Ahmad, Hakim
2	Umar b. al-Khattab	Muslim 7354, Abu Da'ood 4329, Tirmizi 2249
3	Ali b. Abi Talib	Musnad Ahmad
4	Sa'd b. Abi Waqqas	Bukhari 6365, Musnad Ahmad, Abu Ya'la, Bazzar
5	Abu Ubaydah b. al-Jarrah	Abu Da'ood 4756, Tirmizi 2234
6	Abi b. Ka'b	Musnad Ahmad, Muslim 7355
7	Abdullah b. Mas'ud	Muslim 7281, Ibn Majah 4081
8	Abu Hurayrah	Bukhari 5731, Muslim 7372, Abu Da'ood 4324, Tirmizi 2243, Nasa'i 5507, Muwatta Malik
9	Abu Sa'id al-Khudri	Bukhari 1882, Muslim 7377, Musnad Ahmad, Hakim, Musannaf Abdul Razzaq 20824
10	Anas b. Malik	Bukhari 1881, Muslim 7364, Abu Da'ood 4316, Tirmizi 2239, Nasa'i

		5497, Ibn Majah 4056
11	Mu'az b. Jabal	Abu Da'ood 4294, Tirmizi 2238, Ibn Majah 4092
12	Abdullah b. Umar	Bukhari 3439, Muslim 7361, Abu Da'ood 4242, Tirmizi 2235, Muwatta Malik, Musannaf Abdul Razzaq 20820
13	Aisha bint Abi Bakr	Bukhari 1053, 6368, Muslim 1323, 2103, Nasa'i 1476, Ibn Majah 3838
14	Umm Salamah	Tabarani
15	Hafsah bint Umar	Muslim 7359
16	Ubadah b. al-Samit	Abu Da'ood 4320
17	Mughirah b. al-Shu'bah	Bukhari 7122, Muslim 7378, Ibn Majah 4073
18	Huzayfah b. al-Yaman	Bukhari 7130, Muslim 7368, Abu Da'ood 4244, Ibn Majah 4071
19	Imran b. Hussain	Abu Da'ood 4319, Musnad Ahmad
20	Huzayfah b. Usayd	Muslim 7285, Abu Da'ood 4311, Ibn Majah 4055, Tirmizi 2183
21	Abdullah b. Abbas	Muslim 1333, Nasa'i 5514, Ibn Majah 3840, Musnad Ahmad
22	Abdullah b. Amru	Muslim 7381, Nasa'i 5492
23	Asma bint Yazid	Al-Tazkirah pg. 560, Musnad Ahmad, Musannaf Abdul Razzaq 20821
24	Umm Shareek	Muslim 7393
25	Abu al-Darda	Muslim 1883, Abu Da'ood 4323, Tirmizi 2886
26	Safinah	Musnad Ahmad, Tabarani

27	Abu Bakrah	Bukhari 1879, Tirmizi 2248, Musannaf Abdul Razzaq 20823
28	Abu Zar Ghafaari	Al-Maseeh al-Dajjal of Tahawi pg. 25
29	Nawwas b. Sam'an	Muslim 7373, Abu Da'ood 4321, Tirmizi 2240, Ibn Majah 4075
30	Nafi' b. Utbah	Muslim 7284, Ibn Majah 4091
31	Majma' b. Jariah	Tirmizi 2244, Musannaf Abdul Razzaq 20835
32	Fatimah bint Qais	Muslim 7386, Abu Da'ood 4325, Tirmizi 2253, Ibn Majah 4074
33	Abu Umamah Bahili	Ibn Majah 4077, Abu Da'ood 4322
34	Tamim al-Daari	Muslim 7386, Abu Da'ood 4325, Tirmizi 2253, Ibn Majah 4074
35	Samrah b. Jundub	Musnad Ahmad, Ibn Hibban, Hakim
36	Jabir b. Abdullah	Bukhari 7355, Muslim 7353, Abu Da'ood 4331
37	Hisham b. Amir	Muslim 7395, Musannaf Abdul Razzaq 20828
38	Rafi' b. Khadeej	Tabarani
39	Uthman b. Abi al-Aas	Musnad Ahmad
40	Abdullah b. Busr	Abu Da'ood 4296, Ibn Majah 4093
41	Salmah b. Akwa'	Tabarani
42	Mahjan b. Awra'	Musnad Ahmad
43	Naheek b. Suraym	Musnad Bazzar
44	Jabir b. Samrah	Ibn Majah 4091
45	Abu Mas'ud	Bukhari 7130, Muslim 7371, Abu Da'ood 4315
46	Amru b. Awf	Ibn Majah 4094
47	Abu Wail	Al-Maseeh al-Dajjal of Tahawi pg. 41, al-Fitan pg. 326
48	Umair b. Hani	Al-Fitan pg. 314

49	Sa'b b. Jathamah	Musnad Ahmad
50	Fultan b. Asim	Al-Tazkirah pg. 547
51	Usamah b. Zaid	Imam Tirmizi copied from Anas (2242) and referred it to Usamah b. Zaid
52	Abdullah b. Mughfil	Imam Tirmizi copied from Abu Ubaydah b. al-Jarrah (2234) and referred it to Abdullah b. Mughfil
53	Abu Barzah Aslami	Imam Tirmizi copied from Majma' b. Jariah (2244) and referred it to Abi Barzah
54	Kaisaan	Imam Tirmizi copied from Majma' b. Jariah (2244) and referred it to Kaisaan
55	Rajul min al-Sahaba (A man from the Sahaba) – Name unknown	Muslim 7356, Musannaf Abdul Razzaq 20820
56	Abdullah b. Mughnim	Tabarani
57	Zaid b. Thabit	Muslim 7213
58	Ubayd b. Umair	Al-Fitan pg. 326
59	Abdullah b. Hawalah	Musnad Ahmad, Hakim, Al-Sunnah of Ibn Abi Asim

NOTES

Chapter 1: Why is the Dajjal not mentioned in the Qur'an?

1. Qur'anic verses and other Hadiths mention that when Eisa (عليه السلام) returns and kills the Dajjal, all the Jews and Christians will accept the truth; however, here the narration seems to mention that repentance would not be accepted after the Dajjal emerges. This assumed contradiction is because of partial reading. The Hadith mentions that no good would it do to a person who did not believe before the Dajjal, the beast, and the rising of the sun from the West. However, other Hadiths (Sahih al-Bukhari 4636, Sahih Muslim 2703) mention that the actual closing of the door of repentance would be with the rising of the sun from the West.

   عَنْ أَبِي سَعِيدٍ ، { يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا } قَالَ : طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا

   Abu Sa'id said about this Ayah (Q.6:158) that it refers to the rising of the sun from the west. [Musannaf Ibn Abi Shayba 36930]

   Hence, we learn that the closing of the door of repentance with the Dajjal would not be absolute but would be technically so. When the Dajjal would be perished, those who accepted him as God would perish alongside him and hence, they would not be guided to Islam. However, those Christians and Jews who would not accept the Dajjal may still be guided to Islam when Eisa (عليه السلام) returns.

   This shows that the world would *not* be divided into two

religions (Islam and *Dajjalism*) and that there would be other disbelievers who would not have embraced the Dajjal. This subject is covered throughout the book.

2. Reference numbers for *Musannaf Ibn Abi Shayba* have been taken from Hadithportal.com website.

Chapter 2: Contentions against the end-times' prophecies

1. Differentiating Between Dreams from Allah, Shaitan and Nafs: http://bit.ly/2wmcUgS

2. The prophecies of the Qur'an: http://bit.ly/2wkRKzx

3. Allah says in the Qur'an:

    ٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمُ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

    > Those to whom I have given the Scripture recognize it as they recognize their [own] sons. Those who will lose themselves [in the Hereafter] do not believe. [Q.6:20]

4. Further reading recommended on this subject - Contentions against Islamic end times prophecies: https://wp.me/p2QwTN-aK

5. Why did the Angels teach magic? From Q.2:7, we learn that hell is not necessarily always decided for a person on/after his/her death and here we see that once the evil people went to the angels to learn, the angels would not teach unless they said: *we are a trial, so do not disbelieve*. Once the people agreed to it, their time for the test of this life ended and their approval was their final moment of faith; they agreed

to disbelieve at the last moment and if they died then, they would have died as disbelievers but Allah allowed them to live further due to them being a test for others or for other reasons known to Allah. Therefore, we learn that this act from the angels was not an evil act just like their pulling out the human life is not an evil act; in fact, it served as a deciding moment.

6. Almost all the living things have hands but no two creatures have similar hands. Each of these cannot be compared to each other. However, we have seen these so we know how they look. However, when Allah says He has hands, we just stop right there. We have not seen it and we cannot even imagine it. Our knowledge is limited whereas the knowledge of Allah is unlimited. So how can we even think of comparing anything? A similarity or opposite to convey another message, such as done for the Dajjal, is from our worldly perspective and our physics. When Allah says something about Himself and He explains the thing and does not mention the 'how' of it, we stop right there. We hear and we obey. We do not deny it, nor change the meaning to interpret it differently. We do not go into the 'how'! A limited thing with finite knowledge cannot comprehend the unlimited knowledge of Allah.

   If we cannot even think of a new colour by ourselves, how can we think that our physics is the only possibility? Can one imagine two right sides to a thing? The answer is a categorical 'no'. Physics (and other sciences) beyond this world are not even comprehensible to us and so mocking something we (humanity) have not reached, and may never reach, is not only unwise but also arrogant. 'The Dajjal is one eyed, Allah is not' is a simple statement that must not be needlessly overcomplicated. It simply means that the Dajjal is not God.

7. The Dajjal: between Myth and Reality by Atabek Shukrov: http://bit.ly/2xNd1oK

8. Deliberately looking for metaphors in these Hadiths is nothing more than being deceptive. It contradicts the understanding of the Sahaba as well. For example, the beast of the earth has been metaphorised as computer technology by the metaphorists whereas we have narrations which refute this falsehood. Can one say that computer technology emerged from Ajyaad around Makkah?

   قَالَتْ عَائِشَةُ : الدَّابَّةُ تَخْرُجُ مِنْ أَجْيَادَ

   Aisha said: The beast of the earth will come out from Ajyaad. [Musannaf Ibn Abi Shayba 36940]

9. Refer *Is there any prophecy of Mirza Ghulam Ahmad?* for further reading: https://wp.me/p2QwTN-rg

Chapter 3: Dajjals before 'the Dajjal'

1. A similar narration is found in *Mu'jam al-Awsat of Tabarani 7659*:

   حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْإِصْطَخْرِيُّ، نَا إِسْمَاعِيلُ بْنُ يَحْيَى الْإِصْطَخْرِيُّ، ثَنَا الْكِرْمَانِيُّ بْنُ عَمْرٍو، نَا مُبَارَكُ بْنُ فَضَالَةَ، نَا عَلِيُّ بْنُ زَيْدٍ، حَدَّثَنِي أَبُو نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تَقْتَتِلُ فِئَتَانِ عَظِيمَتَانِ، دَعْوَاهُمَا وَاحِدَةٌ، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ مَرَقَتْ مِنْهُمْ مَارِقَةٌ، تَقْتُلُهَا أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ»

   The Hour will not be established till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine (or their call/way would be the same). The more rightful of the two would be defeated.

2. Reference numbers for *Musannaf Abdul Razzaq* have been taken from Islamport.com website.

Chapter 4: Some signs of the Day of Judgment

1. Knowing less about the Dajjal is about when the Dajjal emerges; one should adopt a boycott approach towards him and neither listen to him nor about him from anyone.

Chapter 5: Physical appearance of the Dajjal

1. Some translate this word *hubuk* as bald i.e. he would appear bald from behind but this word is used in the Qur'an for *wavy* and *curly* and this is the better translation.

2. The Arabic word used to describe his head, a ṣ alah, is explained as being large and very round in Lisān al-'Arab. However, commenting on the H adīth in al-Silsilah al-Ṣ a ḥ ī ḥ ah (no. 1193), al-Albānī said, "It is said it is a large, yet short snake, and the Arabs used to compare someone's small head that moves frequently with that of a snake as is mentioned in al-Nihāyah."

   Ibn Qa ṭ an was a man from Bani al-Mu ṣṭ aliq from Khuzā'ah. al-Zuhrī said he died in the pre-Islamic period of ignorance. Fat ḥ al-Bārī (13/98)

3. The Prophet (ﷺ) seeing the Dajjal may not be very visual and it may be a quick look where the exact features are not retained but an overall image is retained. This likelihood is because much later, the Prophet (ﷺ) doubted Ibn Sayyad to be the Dajjal. If he had very clearly seen the Dajjal in detail, then doubting Ibn Sayyad is difficult to grasp and hence it is highly likely that the visual of the Dajjal may either be brief or from a distance or from an angle that the

facial features were not retained. Allah knows best.

4. How did the Prophet (ﷺ) see the Dajjal on his ascent to heaven? This is a matter of the unseen and we can never really know the details and specifics (at least not in this life). This Hadith may appear to hint that the Dajjal may not be in the world and may be born later after which he would emerge; however, the Prophet (ﷺ) also saw Adam (عليه السلام) on his ascension with all the people of paradise and all the people of hell (Sahih al-Bukhari 349, Sahih al-Bukhari 3342) which means that he even saw those people who were on the earth at that moment. From this we learn that the other world is from the unseen; however, these answers may help us come somewhat closer to a better understanding: https://islamqa.info/en/248517 | https://islamqa.info/en/3864 | https://islamqa.info/en/11110

5. Regarding K F R, Ibn Hajr answers this in Fath al-Bārī:

> His statement, "Every believer, literate or illiterate, will be able to read it," informs about something that is real and actual. This is because Allah creates the perception within a worshipper's sight however he wants, whenever he wants. This will be something a believer will perceive without his sight (alone) even if he cannot read or write. And a disbeliever will be unable to see it even if he can read and write just as a believer may see proofs with his eyes and perception that a disbeliever cannot realize. So Allah will create for a believer such perception without having ever learned…
>
> And his statement, "Whoever hates his actions will be able to read it," is understood to mean the

believers in general, and it could even mean only some of them – those whose faith is strong.

And his statement, “Every believer, literate or illiterate, will be able to read it,” does not necessitate that the writing is not real and actual. Rather, Allah is capable of giving an illiterate (believer) the knowledge of perception so that he can read it, even if he had never before known how to read or write. It is as if there is a subtle secret in that both literate and illiterate (believers) will be able to read that which is appropriate (for them) because all others who see him will only perceive that he is blind (i.e. unable to read “disbeliever”) and Allah knows best. [Fat ḥ al-Bārī (13/100)]

Chapter 6: What the Dajjal brings with him

1. Found: The hottest water on Earth: http://bit.ly/2k2TxaI

2. This part is found in *Musannaf Ibn Abi Shayba 36801* as well.

3. A similar narration in Nu’aym b. Hammad’s Kitab al-Fitan 1478 is as follows:

عَنْ أَبِي هُرَيْرَةَ ، قَالَ : يَخْرُجُ الدَّجَّالُ مِنْ قَرْيَةٍ هِيَ بِالْعِرَاقِ ، فَيَفْتَرِقُ النَّاسُ عِنْدَ خُرُوجِهِ ، فَتَقُولُ فِرْقَةٌ مِنْهُمْ : هَلُمَّ إِلَى الشَّامِ ، هَلُمَّ إِلَى إِخْوَانِكُمْ

Abu Hurayrah said: The Dajjal will emerge from a village in Iraq. After his emergence, the people will be divided; one of these groups will say: Let’s go to Syria, let’s go to your brothers.

Chapter 7: More of the Dajjal’s *powers*

1. The figure of seventy has been given in several Hadiths indicating that it may be used to denote a large amount instead of a specific actual seventy. Refer Sahih al-Bukhari 6307, Sahih al-Bukhari 6532, Sunan Abi Dawud 5264, Sunan Ibn Majah 3897, Sahih Muslim 35 i, Sunan an-Nasa'i 5004, and Sunan Ibn Majah 2360 (or 2274) among others.

2. Read more under *Red* here: https://islamqa.info/en/2843

3. It was narrated that Bara' said: "*I never saw anyone more handsome then the Messenger of Allah (ﷺ), with his hair combed, wearing a red two-piece suit*". [Sunan Ibn Majah 3599]

   عَنِ الْبَرَاءِ، قَالَ مَا رَأَيْتُ أَجْمَلَ مِنْ رَسُولِ اللَّهِ ـ صلى الله عليه وسلم ـ مُتَرَجِّلاً فِي حُلَّةٍ حَمْرَاءَ

4. A similar message is found in Nu'aym b. Hammad's Kitab al-Fitan 1433, 1439, and 1500.

5. A similar narration with the message till this part is found in Musannaf Ibn Abi Shayba 36828.

6. Perhaps Asma was working on the dough while listening to the Hadith.

7. The Prophet (ﷺ) said that one of the signs of the Day of Judgment is:

   أَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ

   when you see the barefoot, naked, destitute shepherds competing in constructing buildings. [Sunan an-Nasa'i 4990, 4991, Sunan Ibn Majah vol. 1, book 1, Hadith 63]

Here the Prophet (ﷺ) described the rich Arabs as barefoot, naked, destitute shepherds. The Hadith of the Dajjal coming to a Bedouin may not be an average Bedouin but an influential ruler or a big businessman. Allah knows best.

8. The false prophet Mirza Ghulam Ahmad Qadiani (a dajjal) suffered from cholera and he would require silk strings in his trousers so that they open easily; moreover, he would need a bucket by the side of his bed so when emergency struck, he would be able to relieve himself easily instead of taking the time to go to the bathroom and suffer along the way. [Read more here: http://alhafeez.org/rashid/death.html]. His death was a literal melting and the Dajjal may also get a similar attack on his health when he sees Eisa (عليه السلام) and before this natural attack kills him, Eisa (عليه السلام) would get hold of him and kill him. Alternatively, even if the Dajjal starts to melt more literally, perhaps something like how candles melt, we would not find the matter problematic and Allah is able to do as He wills.

9. Some people believe that these Hadiths are anti-Semitic; however, the truth is far from it. Read the chapter '*Are Hadiths Anti-Semitic?* for a detailed clarification.

10. Some scholars believe that these Turkic people may be different to the ones in the east and these may be Ashkenazi Jews who are also believed to be Turkic by race.

Chapter 8: Are the Hadiths Anti-Semitic?

This chapter does not contain any footnote.

Chapter 9: The Dajjal is an insignificant person (I)

This chapter does not contain any footnote.

Chapter 10: Trials greater than that of the Dajjal

This chapter does not contain any footnote.

Chapter 11: Trials of the Dajjal

1. This Hadith is explained in some detail here: https://wp.me/p2QwTN-b0

2. A similar Hadith is found as follows:

مِنَ اقْتِرَابِ السَّاعَةِ هَلَاكُ الْعَرَبِ

    Near the Day of Judgment, the Arabs will perish. [Mu'jam al-Awsat of Tabarani 4942]

3. There would be severe battles a few months before the coming of the Mahdi. Details of these may be read in the book 'Mahdi: The Promised Caliph': http://amzn.to/2ovE1US (Amazon US) | http://amzn.to/2Cp6u79 (Amazon UK).

4. Abu Hatim, in Sahih Ibn Hibban 6792, states that the place of the Dajjal's emergence is Bahrain. There is a difference of opinion on whether he would emerge from Bahrain, Khurasan, Isfahan, between Shaam and Iraq or between Khurasan and Transoxiana. We understand this difference in the way that he would emerge from one of these places and make himself present in others from these places early on and when he has travelled in all of these, he would come to surface to everyone in his tribulation form as the Dajjal.

5. Some similar narrations are as follows:

عَنِ ابْنِ مَسْعُودٍ ، قَالَ : يَأْتِيكُمْ قَوْمٌ مِنْ قِبَلِ الْمَشْرِقِ ، عِرَاضُ الْوُجُوهِ ، صِغَارُ الْعُيُونِ ، كَأَنَّمَا ثُقِبَتْ أَعْيُنُهُمْ فِي الصَّخْرِ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ , حَتَّى يُوثِقُوا خُيُولَهُمْ بِشَطِّ الْفُرَاتِ

A nation will come to you from near the east with flat faces and small eyes as if their eyes are pierced in a rock and as if their faces are hallow until they will tie their horses near the shores of Euphrates. [Musannaf Ibn Abi Shayba 36959]

لَا تَزَالُونَ تُقَاتِلُونَ الْكُفَّارَ حَتَّى تُقَاتِلُون قَوْمًا صِغَارَ الْأَعْيُنِ، ذُلْفَ الْأُنُوفِ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ

You will continue to fight the disbelievers so much so that you will encounter a nation with small eyes, flat nose, and faces as if a grape. [Mu'jam al-Awsat of Tabarani 45]

Chapter 12: The Dajjal is an insignificant person (II)

This chapter does not contain any footnote.

Chapter 13: Will technology collapse before/during/after the Dajjal's time?

1. Some similar narrations are as follows:

عَنْ كَعْبٍ ، قَالَ : لا يَخْرُجُ الدَّجَّالُ حَتَّى تُفْتَحَ الْقُسْطَنْطِينِيَّةُ

Ka'b said: The Dajjal will not emerge until Constantinople is conquered. [Nu'aym b. Hammad's Kitab al-Fitan 1448]

عَنْ كَعْبٍ ، قَالَ : لا يَخْرُجُ الدَّجَّالُ حَتَّى تُفْتَحَ الْمَدِينَةُ

Ka'b said: The Dajjal will not emerge until you

conquer ‘the city’. [Nu’aym b. Hammad’s Kitab al-Fitan 1451]

2. The chapter ‘Series of events’ is an important read for a lot of clarifications.

Chapter 14: Deceptions surrounding a day like a year, a day like a month, a day like a week

1. Scholars differ regarding the identity of Abdul Uzza b. Qattan where some say that he was a man who lived and died prior to Islam while others state that he was a Muslim and only his eye was described for understanding purposes. A narrator in Musannaf Ibn Abi Shayba 36792 is unsure if the person is Abdul Uzza b. Qattan or Qattan b. Abdul Uzza.

2. Three narrations in Musannaf Abdul Razzaq (20829, 36845, and 36872) state that he would come from a place called Koothah in Iraq while Musannaf Ibn Abi Shayba 36873, and Mu’jam al-Kabeer of Tabarani 8430 state that the first houses attacked by the Dajjal would be in Kufa.

3. The evil before the Mahdi can be read in detail in the book ‘*Mahdi: The Promised Caliph*’ under the chapter ‘*The world around the Mahdi*’.

4. The details of the events surrounding the Mahdi can be read in detail in the book ‘*Mahdi: The Promised Caliph*’ under the chapters ‘*The year in which he will emerge*’.

5. Sequence of the Dajjal’s arrival: https://wp.me/p2QwTN-aR

6. Return of Eisa (عليه السلام): https://wp.me/p2QwTN-4Z | https://wp.me/p2QwTN-3x

7. Yajuj and Majuj (Gog and Magog): https://wp.me/p2QwTN-

9a

8. Is Imam al-Mahdi about to emerge? [http://bit.ly/2hAc5OJ] Link shared as reference; however, the entire website is filled with major blunders and it is not recommended at all for anyone to learn about proper Islamic eschatology from this site or anyone who writes on it. As an example, some of the major blunders are quoted below:

   > The ultimate implication of such a success in Syria is that NATO will then get what the Zionists desperately want, i.e., nuclear war with Russia. It now seems inevitable that such a nuclear war will take place and that it will occur sooner rather than later. When that war takes place within the next 5-10 years time or even sooner, the world will experience the Malhama or Armageddon which Prophet Muhammad (sallalahu 'alaihi wa sallam) prophesied 1400 years ago.

   The Hadiths are very clear that the Malhama is a war that is fought between the Muslims and the Romans after which the Muslims would conquer Rome [https://wp.me/p2QwTN-iY]. Hadiths are also very clear that before the Mahdi, the enemies of the Muslims would fight each other. Imran Hossein confused these two wars as the same.

   Further reading here: https://wp.me/p2QwTN-aR | https://wp.me/p2QwTN-9a

   Another major blunder, or deliberate deceit, is as follows:

   > 'The evidence is therefore clear that "Imām al-Mahdi cannot emerge at this time". Such would be

inconsistent with the 'system of meaning' which integrates all End-Time data in a harmonious whole'.

Israel has not as yet established her control over the Arab/Muslim world that surrounds the Euro-Jewish State;

The territory of the State of Israel has not as yet expanded to encompass the frontiers of the Holy Land as (falsely) delineated in the Torah;

Israel has not as yet replaced USA as the ruling State in the world;

No Jew has as yet (i.e., in recent times) proclaimed himself to be the Promised Messiah.

then as soon as the Imam makes his appearance at the Holy Ka'aba and proclaims himself to be the promised Imam

Our gentle readers must strive to remain ever vigilant during the time which remains before the Imām emerges, however long that may be, not to be deceived by the **false Imams who are certain to soon emerge**, and who would faithfully follow in the misguided footsteps of Mirza Ghulam Ahmad Qadiani. I would be surprised if the Israeli Mossad/CIA has not already groomed a suitable candidate. [Source: http://bit.ly/2yvbOQD | http://bit.ly/2yavMUq]

Here he clearly tries to misguide people into believing that the Dajjal would come before the Mahdi and that the real signs of the emergence of the Mahdi are actually a deceit of

the Dajjal. An explicit and sound narration (Nu'aym b. Hammad's Kitab al-Fitan 1496) states that the Dajjal will emerge and then Eisa (عليه السلام) will emerge. One must be careful in understanding the Hadiths, and political events of the time should be kept secondary, and if one uses political events to understand the Hadiths, then the understanding derived would be full of blunders at least. Imran Hossein quotes a lot of Hadiths in half to his gullible audience and hence it is difficult to give him the benefit of doubt that he is genuinely mistaken and what is apparent is that he is deliberate in all of this. At best, Imran Hossein could be considered a biased political commentator, and a bad one even at that, as opposed to an Islamic scholar.

9. We have seen elsewhere that the Dajjal would convert people into his followers through confusion, among other ways. The following Hadith of the Prophet (ﷺ) regarding the Mahdi may be misused by the Dajjal:

لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلاَّ يَوْمٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَبْعَثَ فِيهِ رَجُلاً مِنِّي

> If only one day of this world remained. Allah would lengthen that day, till He raised up in it a man who belongs to me. [Sunan Abi Dawud 4282]

The Hadith pertains to the Mahdi and is a figure of speech indicating that the appearance of the Mahdi is an essential event that will take place before the end of the world. Since the Dajjal would have an elongated first day (like a year), he may confuse the people into believing that the Hadith pertains to him. He may confuse the people by playing with literal and metaphorical speech and that the *figure of speech* should be taken literally. Once one knows about this and knows that the Dajjal's job is to confuse, the person would be better off when the Dajjal arrives. Knowledge is power.

10. A quality of the trial of the Dajjal is that it is similar to the trial of the grave. How are they similar? It is an individual test of faith. The Dajjal would ask of loyalty and faith to him and those asked would have to respond positively or negatively to his call. Everyone will have to make a choice even if they are not individually asked about from the Dajjal. In a similar way, one would be answerable for himself in the grave. These trials are <u>like each other</u> and <u>not exactly similar</u> and the Dajjal may not individually come to each and every person to inquire of the side he/she has chosen.

> مَا مِنْ شَىْءٍ لَمْ أَكُنْ أُرِيتُهُ إِلاَّ رَأَيْتُهُ فِي مَقَامِي حَتَّى الْجَنَّةَ وَالنَّارَ، فَأُوحِيَ إِلَىَّ أَنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ، مِثْلَ ـ أَوْ قَرِيبًا لاَ أَدْرِي أَىَّ ذَلِكَ قَالَتْ أَسْمَاءُ ـ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ
>
> Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of Masih al-Dajjal or nearly like it. [Sahih al-Bukhari 86; similar narrations are found in Musnad Ahmad 24526, Sunan an-Nasa'i 1476, 1499, 2062, Sunan Abi Dawud 983, Musannaf Ibn Abi Shayba 36844]

Chapter 15: The Dajjal is forbidden from entering Makkah and Madina

1. Read more on qareen here '*Reincarnation: Islamic stance*': http://bit.ly/2y9LUFM

2. When we find written in Hadiths that the Muslims will attack so and so, the enemy is never a Muslim. For example, if we refer to the Hadith where the Prophet (ﷺ) mentioned that the Muslims would attack Arabia, Persia, Rome, and the

Dajjal, and Allah would grant victory to them, we find that the enemies are not Muslims at all. Hence, if we come across lands that form a part of the ancient Hind but are under the Muslims, we understand that these Hadiths of the conquest of Hind refers to the part, or parts, not under the Muslim control.

3. There are narrations (refer Sahih Muslim 1876 viii) where the Prophet (ﷺ) stated that he would not lag behind any sariyyah for the sake of Allah indicating that 'linguistically', a sariyyah is an expedition whether the Prophet (ﷺ) took part in it or not. The technical, or legal, term ghazwa may mean one thing in Hadith and Sirah context (biography of the Prophet (ﷺ)) while it may mean another in linguistic terms.

4. This word *taghzoo* is used by the Prophet (ﷺ) to describe battles irrespective of whether he took part in them or not. Refer *Sahih Muslim 1906 ii* for one such example.

5. There are some narrations from the companions of the Prophet (ﷺ) whereby other areas are also known as Hind to them. The important part is that it was known as Hind to them which does not mean that those other areas fall under the definition of the actual Hind. Does it mean that the Sahaba were wrong? No not at all! Some areas (notably Basrah and Indonesia/Malaysia) during the times of the Sahaba were indeed known as Hind as seen as follows:

> Although the Arab element was the dominant one in Basra's early population, however, the Arab settlers from the beginning had to share the city with many settlers from other ethnic groups. The commercial activities that focused on Basra (and its predecessor, Obolla) had drawn from various points around the

Indian Ocean basin (Indians, Malays…).

… many other articles of the Indian Ocean trade, which passed from the Persian Gulf into Iraq via Basra and its nearby neighbor, Obolla.

Basra was unique as an entrepôt where the products carried by the Arabian caravan trade, including camels and sheep, could be found together with the commodities of the Gulf and Indian Ocean trade. [http://www.iranicaonline.org/articles/basra]

Even today there is a very big market known as the Indian market (*Amogaiz*). Therefore, if we find statements from the Sahaba where besides India, Basrah and modern day Indonesian and Malaysian areas are also referred to as Hind, we find neither a scriptural issue nor a historical contradiction. Basra, India, and additionally Indonesia/Malaysia were very thoroughly linked and hence Basra *came to be known as* Hind to the Sahaba as well and other people because it practically served as a door towards India. As seen earlier, the statement of the Prophet (ﷺ) refers to the actual Hind that would be an enemy to the Muslims, and not the areas that came to be known as Hind due to some factors. Moreover, the narration from Ishaq b. Rahawayh explicitly makes it clear that this Hind is the one that is with Sindh (modern day Indo/Pak).

Chapter 16: Followers of the Dajjal

1. *Hameemah* refers to an intimate female friend and may be indicative of fiancé here.

2. Whilst reading al-Zahabi's entry on al-Baghawi in Siyar (v. 19, p. 439), I found the following footnote by Shaykh

Shu'ayb on Sharh al-Sunnah:

> 'It is a magnificent book in its field, without which no seeker of knowledge can suffice, for it is from the most esteemed books of the Prophetic model that have reached us from the heritage of the predecessors in terms of arrangement and refinement, harmonization and precision… It demonstrates the expertise of its author, may God have mercy on him, in the noble Prophetic traditions and their criticism, his knowledge of chains of transmission and their hidden defects, erudition in the schools of thought of the Companions and their Followers, the leaders of the various lands and independent jurists. I do not know of another book on the Sunnah that enriches one in the way that it does.' [Source: http://bit.ly/2wluhy5]

3. Abdullah b. Sabah: http://www.jewishencyclopedia.com/articles/189-abdallah-ibn-saba

4. Origins of the shia sect: http://bit.ly/2wYJSTT

5. In a narration, Khalid b. Walid states that the companions would consider Basrah as India. In another narration (Musannaf Ibn Abi Shayba 36833), we are told that Khurasan is a land in Iraq according to Abu Bakr. The reason for considering Basrah to be India has been explained elsewhere; as for considering Khurasan to be Iraq, it is because at times, the Sahaba would describe a far place to the east as Iraq and at times, a far place to the north as Shaam; we do not find such usage from the Prophet (ﷺ) and he would use proper names of places.

Abu Bakr may have also meant Iran here because it comes right between Iraq and Khurasan and hence, if the Dajjal comes out of a cave or tunnel he is awaited from, then it would fit the details in Hadiths as well as what Abu Bakr said i.e. a place in Iraq called Khurasan (which would be Iran). [Picture source: http://to.pbs.org/2gOZeEP]

A brief on the *hidden Imam* may be read here: http://bit.ly/2ygdthn

6. Iran is sending Afghan children to fight for Assad in Syria: http://bit.ly/2yNnTnd

7. High level Indian spy operating from Iran behind Hazara killings in Pakistan: http://bit.ly/2j3CIfZ

8. The usage of the number 70,000 in Hadiths: http://bit.ly/2wmZJMu

9. Khawarij extremists: http://bit.ly/2fuDZrs

10. This Hadith is astonishing as it very accurately reveals the trend and situation we witness today. We have very recently seen that the Kharijis in Af/Pak suffered a crushing defeat and they have been helped by the Kharijis from Iraq (who have also suffered a crushing defeat quite recently) and are on the run. Both these Khariji groups are united and fighting together for survival. Some important news items from our times: http://bit.ly/2xCOvVJ | http://bit.ly/2tpW9z5 | http://bit.ly/2upMX2f

11. There is a similar weak narration attributed to Ali b. Abi

Talib. Refer *Index of weak Hadiths.*

Chapter 17: Series of events

1. Identity of the Romans: https://wp.me/p2QwTN-iY

2. To say that Israel or the West are the Gog and Magog is a blatant lie on Islamic text. Q.21:97 has been misused by a lot of people who have come up with weird theories. '*And there is prohibition upon [the people of] a city which I have destroyed*'. People destroyed are those who have perished and these perished, killed, dead people will not return back to life '*Until when Gog and Magog have been opened.* This could mean one of two things 1) Dead people would come back to life when Yajuj and Majuj appear, or 2) Dead people would come back to life after the Day of Judgment which would occur immediately after the emergence and attack of Yajuj and Majuj. The Hadiths, statements of the Sahaba, the Tafaseer, and even logic and common sense dictate that option two is the right option. Allah knows best.

   As for Q.5:51, the verse tells the believers not to take the Jews and the Christians as protecting allies. Protecting ally is one where the Muslim relies solely on them for protection. Allying with them for a cause without taking them as protectors is not what the verse forbids. Moreover, if anyone does make such alliance or friendship with them, even then to say that this act is disbelief and such a person disbeliever would be incorrect to do so.

3. There are some who say the joint war of the Muslims and the Romans against a common enemy has already happened i.e. the Afghan war against the Soviets but the Hadith mentions other signs and hence that war is not the one mentioned by the Hadith. Also, the Russians, in general,

are not religious people at all whereas the Romans (US/Europe) still have religious Christians in them. To say that the former communists are the Christian Romans is nothing less than pure ignorance of history, general knowledge and the Hadiths. If one relates these Hadiths to modern times, why would Russia fight over religion? Read more here: https://wp.me/p2QwTN-iY

4. There is a weak narration which mentions: '*Indeed, you will fight the Romans, and those who will come after you will fight them (crusades) until the best of Islam's adherents… will go out to them (end time wars)…*'. During the crusades, the biggest group of the Romans included the British, the French and the Germans. All evidences, both authentic and weak, prove the correct identity of the Romans.

5. Read 'Mahdi: The Promised Caliph' for a detailed understanding of the relations of Constantinople to Rome (behind it).

6. In Rome, New Rome, Baghdad: Pathways of Late Antiquity, Aziz al-Azmeh states that Rome according to the Muslims *was generally confined to geographical Europe*. Rome's *internal evolution, had shifted to the East, and specifically to the Fertile Crescent and beyond*. He further states: *Even Irenaeus, Bishop of Lyons, was an Easterner, and wrote in Greek, which had been the original liturgical language of the Church in Rome until it was slowly, and in the fullness of time, replaced by Latin.*

7. A similar narration is found in Musannaf Ibn Abi Shayba 36857 and also in Nu'aym b. Hammad's Kitab al-Fitan 1472 and 1474 with slight variation:

عَنْ أَبِي هُرَيْرَةَ ، قَالَ : لَا تَقُومُ السَّاعَةُ حَتَّى تُفْتَحَ مَدِينَةُ هِرَقْلِ قَيْصَرَ , وَيُؤَذِّنُ

فِيهَا الْمُؤَذِّنُونَ , وَيُقْسَمُ فِيهَا الْمَالُ بِالْأَتْرِسَةِ فَيُقْبِلُونَ بِأَكْثَرَ أَمْوَالٍ رَآهَا النَّاسُ , فَيَأْتِيهِمُ الصَّرِيخُ أَنَّ الدَّجَّالَ قَدْ خَالَفَكُمْ فِي أَهْلِيكُمْ , فَيُلْقُونَ مَا فِي أَيْدِيهِمْ وَيُقْبِلُونَ يُقَاتِلُونَهُ

Abu Hurayra said: The Dajjal will not emerge until you conquer the city of Heraclius (or) the Ceaser and give Azaan in it, until the wealth is divided and the wealth is the most that people have seen. Then a voice comes out to them that the Dajjal has taken his place among your family. They will leave whatever (of conquered wealth) is in their hands and go to fight him.

8. The following authentic Hadith is explicit about the Mahdi being before Eisa (عليه السلام):

يَنْزِلُ عِيسَى بْنُ مَرْيَمَ فَيَقُولُ أَمِيرُهُمُ الْمَهْدِيُّ تَعَالَ صَلِّ بِنَا فَيَقُولُ لا إِنَّ بَعْضَهُمْ أَمِيرُ بَعْضٍ تَكْرِمَةُ اللَّهِ لِهَذِهِ الأُمَّةِ

"'Eisa b. Maryam will come down and their leader the Mahdi will say to him: 'Come and lead us in prayer.' But he will say: 'No, one of them should lead the others in prayer, as a sign of honour from Allah to this Ummah.'

Ibn al-Qayyim said in al-Manaar al-Muneef (1/147): its isnaad is jayyid. The Hadith is narrated with a mawsool isnaad in Saheeh Muslim, without naming their leader. Muslim's report (225) says:

"... 'And 'Eisa b. Maryam will come down and their leader will say to him: 'Come and lead us in prayer.' But he will say: 'No, one of them should lead the others in prayer, as a sign of honour from Allah to this Ummah.'"

There is another Hadith as follows:

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ

> How will you be when the son of Maryam (i.e. Eisa) descends amongst you and your imam is among you. [Sahih al-Bukhari 3449]

Moreover, the great scholar Ibn Sireen also double confirms this fact:

قَالَ ابْنِ سِيرِينَ: الْمَهْدِيُّ مِنْ هَذِهِ الْأُمَّةِ وَهُوَ الَّذِي يَؤُمُّ عِيسَى ابْنَ مَرْيَمَ

> The Mahdi is from this Ummah and he is the one who leads Eisa b. Maryam.
>
> [Musannaf Ibn Abi Shayba 36945; a similar narration is also found in Kitab al-Mahdi of Abu Na'eem but attributed to the Prophet (ﷺ) instead of only Ibn Sireen]

ينزل ابن مريم عليه لامته وممصرتان بين الاذان والاقامة ، فيقولون له : تقدم ، فيقول : بل يصلي بكم إمامكم ، أنتم أمراء بعضكم على بعض

> The son of Maryam will descend between the Azaan and the Iqamah. They will say to him: Come forward (to lead) but he will say: On the contrary, your Imam is from among you; you are the leaders of one another. [Musannaf Abdul Razzaq 20838]

كيف بكم إذا نزل فيكم ابن مريم حكما ، فأمكم - أو قال : إمامكم - منكم

> How will you be when son of Maryam descends amongst you while your leader is from amongst you? [Musannaf Abdul Razzaq 20841; a similar narration is found in Sahih Ibn Hibban 6802]

عن معمر قال : كان ابن سيرين يرى أنه المهدي الذي يصلي وراءه عيسى.
باب نزول عيسي بن مريم عليهما السلام

Ma'mar said: Ibn Sireen saw that it was the Mahdi behind whom Eisa (عليه السلام) prayed – in the chapter descent of Eisa b. Maryam (عليهما السلام). [Musannaf Abdul Razzaq 20839]

9. Read more in *The Shi'is of Iraq* By *Yitzhak Nakash*: http://bit.ly/2EqKs5t

10. Iran repopulates Syria with Shia Muslims to help tighten regime's control: http://bit.ly/2ju0tcX

Chapter 18: Sequential confusion and potential contradiction

1. A similar description is also found in another narration:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ، قَالَ : الدَّجَّالُ أَزَبُّ الذِّرَاعَيْنِ ، قَصِيرُ الْبَنَانِ ، مَمْسُوحُ الْقَفَا ، مَمْسُوحُ الْعَيْنِ ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ : كَافِرٌ

Abdullah b. Amru said: The Dajjal will have broad arms (or shoulders), short height and a level neck; his one eye would be blind and 'kafir' would be written both his eyes. [Nu'aym b. Hammad's Kitab al-Fitan 1503]

Chapter 19: Protection from the Dajjal

1. The Prophet (ﷺ) and the Sahaba had a different understanding of memorizing as opposed to us. We understand it as only memorizing but they understood memorizing to be reading it, learning it, understanding it, and applying it. Hence, Surah al-Kahf on its own may or

may not help against the Dajjal (and Allah knows best) – what will definitely help (by the Grace of Allah) is its understanding and application along with its memorization. Imam Nawwawi states: *The reason for this is because of the great wonders and signs contained in the beginning of it (Surah al-Kahf). Whoever contemplates them will not be put to test by the Dajjal.* Al-Munāwī says in Fay d al-Qadīr (v. 6 pg. 118) about Sūrah al-Kahf and its protection from the Dajjāl: *That is because of the miraculous wonders in the story of the people of the cave. Whoever knows about them would neither be so amazed at what occurs at the hand of the Dajjal, nor would he be put to trial with him. Or perhaps it is because whoever genuinely reflects over these verses, considering their meanings, they would help him beware of him (the Dajjal) and keep him safe from him. Or perhaps there is something else specifically characteristic of this chapter.* The statements of the scholars reconfirm that simply memorizing should not be the goal of a Muslim but to know about them and contemplate over them as well. This understanding also resolves the apparent *contradiction* between memorizing the *first three* and the *first ten* verses because the idea is to contemplate on the message and to obtain the spiritual good from its recitation and understanding.

Chapter 20: Take the Dajjal test

1. Sunan an-Nasa'i 3217

2. Sahih al-Bukhari 6874

3. Jami' al-Tirmizi 2986

4. Sahih al-Bukhari 1297

Chapter 21: Wisdoms in Surah al-Kahf

This chapter does not contain any footnote.

Chapter 22: Hadiths on Ibn Sayyad

1. There are some who think that the Dajjal would be a Christian and they take evidence from the fact that the Dajjal is called an *imposter Messiah*. This evidence is wrong on its own in addition to the fact that the Hadiths explicitly call him a Jew.

2. In another narration al-Sha'bi states that the kunya of the Dajjal is Abu Yusuf. This view of his is his claim that he views Ibn Sayyad to be the Dajjal.

3. Ibn Umar states in Musannaf Ibn Abi Shayba 36863:

    لَقِيتُ ابْنَ صَيَّادٍ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ فَانْتَفَخَ حَتَّى مَلَأَ الْأَرْضَ , فَقُلْتُ : اخْسَأْ , فَإِنَّكَ لَنْ تَعْدُوَ قَدْرَكَ , فَانْضَمَّ بَعْضُهُ إِلَى بَعْضٍ وَمَرَرْتُ

    I met Ibn Sayyad on one of the paths of Madina and he swelled so much that he covered the way and so I said: You will not go beyond your destiny; so I joined together with some and moved on (from the side).

Chapter 23: Is the Dajjal out in the world or would he be born at a later date?

1. https://en.wikipedia.org/wiki/Melchizedek

Chapter 24: Hadith of Tamim al-Daari

1. The Dajjal being in the east is confirmed by several Hadiths discussed throughout this book and a few more are as

follows:

عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، قَالَتْ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الدَّجَّالَ، فَقَالَ: «يَجِيئُكُمْ مِنْ هَا هُنَا» وَأَشَارَ بِيَدِهِ نَحْوَ الْمَشْرِقِ

Fatima bint Qais said: The Messenger of Allah (ﷺ) mentioned the Dajjal and said: 'He will come from here' and he pointed towards the east. [Mu'jam al-Awsat of Tabarani 6379; a similar narration is found in Mustadrak 'ala al-Saheehayn lil Hakim 8609 through Abu Hurayra]

يَخْرُجُ الدَّجَّالُ مِنْ قِبَلِ أَصْبَهَانَ

The Dajjal will emerge from near (or the direction of) Isfahan. [Mu'jam al-Awsat of Tabarani 7191]

There are some *scholars* in our times who seek to defend their *brothers* in the east, especially, in modern day Iran, and argue that the Dajjal is in England, in the west.

2. Study of the Hadith of Jassasa and explanation of its isnaad and matn by Dr. Hakem al-Mutayri – (دراسة لحديث الجساسة وبيان ما فيه من العلل في الإسناد والمتن) http://bit.ly/2xAtzjz

Chapter 25: Summary and conclusion

This chapter does not contain any footnote.

Appendix 1: Index of weak Hadiths

1. Total war against Islam

US: http://bit.ly/2wLaA3c | http://bit.ly/2yczJY7
Europe: http://bit.ly/2kE7ht2

The two groups of the 'Romans' (the Europeans and the North Americans) are preparing for a Muslim Holocaust.

هذا ما عندي فإن أحسنت فمن الله، وإن أسأت أو أخطأت فمن نفسي والشيطان

وَٱللَّهُ أَعْلَمُ

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Abu Rahma has been deeply involved in Islamic apologetics and has over 13 years of experience in the field. In addition, he has an active interest in the end times prophecies and has been studying them since around 13 years as well.

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He is an avid and an active writer and has produced hundreds of essays on various topics related to Islam and, quite recently, has ventured into book writing.

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